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ABSTRACT

This curriculum guide contains a preface and an introduction for each level of learning plus three parts. The preface and introduction make a case for reversing the trend in American schools of teaching children to be well-assimilated Americans. They state, rather, that children should be encouraged to know and be proud of their ethnic heritage as well as the ethnic background of others. Primary level units include a lesson on "I'm Special" and "Differences Equal You and Me." The child learns to value his/her own specialness and to understand the things he/she has in common with other children in addition to their differences. General objectives (or rationale) and specific procedures, including suggested songs, exercises, and poems, are included. The intermediate level units focus on specific ethnic groups such as German, Jewish, black, Mexican-American, and others. These units are more sophisticated than those in the first group, and include maps, bibliographies for students and teachers, and imaginative exercises, one of which, for example, involves children in constructing a hypothetical community. The third part is for secondary schools. The model units are designed to be useful in a number of classes besides social studies. Some of the units that are presented are Asian-American culture, minority literature, folk dances, and European influences on architecture. A list of film topics for philosophical discussion, ideas for role playing, and recipes are included. (CD)

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ED115635

A MODEL PROGRAM IN MULTI-ETHNIC HERITAGE STUDIES

MULTI-ETHNIC CURRICULUM UNITS

PRIMARY, INTERMEDIATE, AND SECONDARY LEVELS

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Minority Group Study Center
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SP009 705

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PREFACE

White America has long prided itself for being a "melting pot" into which a multitude of races, ethnic, cultural, and language groups were poured. After a period of time had passed, as the story goes, this multiplicity of individuals would be "melted" down into a homogeneous, unified group of persons known only as "Americans." Gone would be the ethnic and cultural idiosyncracies from their native countries; these were to be "Americans, and they would have to learn to behave like Americans now. Gone would be the multiplicity of language groupings, dialects, and accents; in America all must speak American English. And gone would be ridicule, misunderstandings, prejudice, discrimination, exploitation among different groups; where is the logic in ridiculing or faulting one's fellow American when we were all poured from the same mixture?

However, creditable or idealistic, the Melting Pot Theory may have been to many generations of Americans, today it must be viewed as having one all-encompassing drawback--it was (and is) an abysmal failure. In fact, it can be argued that if the melting pot ever existed, it was in the minds of people, and not in the streets of big cities or on isolated country lanes. The melting pot was a myth, because the "powers that be" in America have traditionally been white Europeans, and most specifically, White Anglo-Saxon British Protestants. The official language of America is English; the legal system of America is basically British; the strongest cultural traditions, literature, and political allegiances are British. Had the melting pot existed, it almost certainly would not have been a proportional mixture with a truly homogenized product. The pot itself would have been Northern European, and the cook British, for the finished product would not have been a true, proportional mixture of those groups that went into the mix, but instead a modified white-thinking Northern European.

But if the melting pot theory is a myth, it also contains elements of truth. For instance, it is a matter of fact that official American Federal policy has been to attempt to actively encourage the image of individuals as Americans---plain and simple---at the expense of the individual's ethnic heritage. Until recently, all Americans have been officially encouraged (at virtually all levels of government) to disavow their linguistic, cultural, and ethnic heritages, and to merge quietly into the "mainstream of American life". Had this trend continued, perhaps in a hundred years the only vestiges of our tremendously varied cultural and ethnic heritages would be an occasional ethnic restaurant, kept around as an oddity and because the food was somewhat different. In recent years, however, perhaps spurred on by the Civil Rights Crusades of the 1960's, a new sense of ethnicity and ethnic pride has begun to emerge in America. A consensus has begun to emerge which argues that it is possible to have a sense of ethnic identity, and an appreciation of and sensitivity to one's ethnic heritage, and still be a proud American.

The most basic assumption made in the curricular materials which follow is that it is not only possible to have a sense of ethnic identity and be a good American, but that it probably is very desirable for many persons to do so. In brief, the assumption is made that every American---White, Black, Brown, Red, or Yellow---has the right to have a sense of ethnic identity and pride, and that he or she has the right to learn about his/her own and others' ethnic heritages.

It is impossible to acknowledge individually each person who has contributed to or participated in the Model Program in Multi-Ethnic Heritage Studies, funded by Title IX Ethnic Heritage Project (Health, Education, and Welfare), at Mankato State College. However, special appreciation should be expressed to:

-The members of the Advisory Council who have been very helpful in their advices and suggestions.

-The Administration and Faculty at Mankato State College who have been receptive to the concept of ethnicity.

-The instructors of the Curriculum Development courses: Sheldon Brown, Harold Burch, and Glen White, who helped students revise existing curriculum materials and develop units reflecting a multi-ethnic approach.

-The elementary and secondary Teachers enrolled in the Curriculum Development in Multi-Ethnic Studies course; who, through their development of curriculum units at different grade levels and for different subject matters, made valuable contributions with their input.

-The Community of Mankato and the midwest area which, through their cooperation, showed strong ties between the college and community.

-The staff members of the Multi-Ethnic Heritage Studies Project: the curriculum specialist, Kathryn Kurtz; the graduate assistants, Dan Paquette, Lydia Fang, and James Clardy; the secretary, Debra Niederkofler; and all the people involved, directly or indirectly, in this project.

Michael T. Fagin, Director
Multi-Ethnic Heritage Studies

Hanh Huy Phan DeMaree, Assistant Director
Multi-Ethnic Heritage Studies

INTRODUCTION TO MULTI-ETHNIC CURRICULUM UNITS

Traditionally American schools have presented an image of our society that is essentially uni-cultural and mono-ethnic. Emphasis has been placed on encouraging those qualities in a student which would make him accepted into such a society, assimilated into the mainstream. Schools have thus viewed themselves as the "fire under the melting pot."

Recently educators have become sharply aware of how little "melting" has actually occurred in our society. The assumption that all Americans share the so-called mainstream values, or that, in fact, the adoption of them will assure equal access to the rewards of "the good life," simply does not correspond with reality. Moreover, in conveying this assumption, the schools have left the millions who cannot meet the physical and/or cultural requirements of the mainstream image to conclude that they do not (and cannot) fully belong to this society.

The educational system has done its share to promote the concepts that "different" is undesirable, that uniformity is richer than diversity, that cultural conformity will strengthen society. The interests of intellectual honesty, the psychological well-being of students, and the healthy functioning of society demand the correction of these false concepts.

The curriculum materials currently being developed in the field of multi-ethnic studies represent an initial, but significant, step in the direction of righting this wrong. The units compiled here are intended to contribute toward this nationwide effort. They are the product of teachers working with students at various age levels and writing from the perspective of various disciplines. Despite their diversity, the units are directed toward the achievement of a common set of instructional goals:

1) To manifest the pluralistic nature of our society, presenting the diversity of culture, ethnicity and custom as a strong positive feature of our national heritage.
2) To identify elements of similarity in diverse cultures which are unifying factors in the family of man.
3) To build positive attitudes among students toward their own ethnicity and acceptance of the ethnicity of others.
4) To develop an understanding of the social forces which may tend to maximize or minimize the opportunities of members of certain ethnic groups.
5) To encourage appreciation for the achievements of individual members of ethnic groups who have made significant contributions to American progress.

These materials may be called "model units" in the sense that they suggest a variety of approaches and topics to be explored by teachers. They will have served their purpose if they encourage teachers to re-examine their current curriculum and search for creative means for enriching it through the incorporation of a multi-ethnic approach. If this is achieved, schools will have taken a first step toward presenting an accurate picture of our pluralistic society.

OVERVIEW OF PRIMARY LEVEL UNITS

Children's attitudes toward themselves and others are formed very early in life. Schooling in the primary grades should provide experiences which ensure that these attitudes are healthy ones. Through their varied approaches, the model multi-ethnic units offered in this section intend to provide such experiences.

I'm Special deals specifically with developing a positive self-concept in the child. Such a self-concept allows him to recognize that others are like him and different from him--a fundamental concept of the multi-ethnic approach. He learns to understand that "different" does not mean "better" or "worse," and that the diversity of characteristics among the children in the classroom contributes to a richer experience for all.

Differences Equal You and Me focuses on the concept of "richness in diversity." By comparing likenesses and differences among themselves, students come to an attitude of mutual respect and appreciation.

A Study of Eskimo Life in Alaska

and

South Korea: "Land of Morning Calm" are units which invite the student to examine life styles which are different from his own, to make comparisons, and to see the basic similarities and differences among cultures in the way that they satisfy basic human needs.

SELF CONCEPT UNIT: I'M SPECIAL

By

Mary Therese Zweber

GENERAL OBJECTIVES

I. Development in the children of a positive self-concept and an awareness of one's worth as a human being

II. To promote mutual respect for one another

III. To confront the likenesses and differences in peoples and to grow in understanding and acceptance of other cultures, races, and customs

IV. To provide for continuing activities to strengthen self-image

V. To help the children understand their own moods

VI. To help the children [illegible] the attitudes essential to maintaining their separate identities within a group of many people

PROCEDURAL PHILOSOPHY

I. Accept every answer the children give; no answer is right or wrong

II. The mental security of the learner depends upon his opinion of himself rather than his product or performance. Content is not the important thing--the child is

III. Planned success is inherent in most of the activities. The child will never be made to respond, but will always be given a chance to enter into the activities

IV. Many activities are designed to help erase feelings of guilt over such human functions as changing one's mind, changing moods and feelings, and making mistakes

ME

OBJECTIVE: To make each child feel important and special

PROCEDURES:

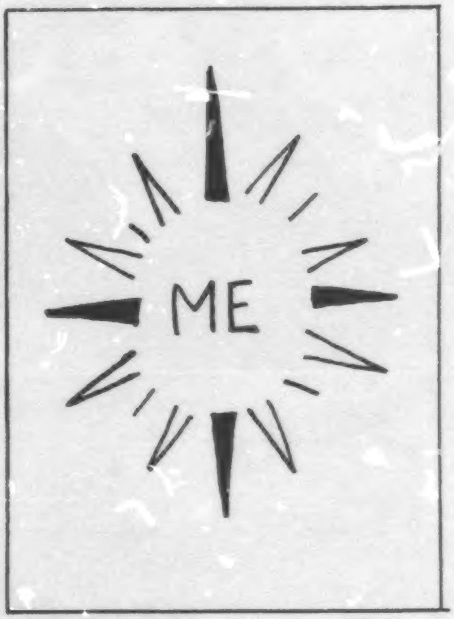


Chart:

Display a chart with the word "ME." Discuss the possible reasons for such a chart.

Poem:

Everybody Says

Everybody says
I look just like my mother.
Everybody says
I'm the image of Aunt Bee.
Everybody says
My nose is like my father's.
But I want to look like me.

Dorothy Aldis

Child's Photograph:

To make each child feel important and special take a full length polaroid picture of each. Display them on the bulletin board around the chart "ME"

Child's Album

Start an All About Me album. The first page of the album will be the child's own picture of himself. Date this. Toward the end of the year he will again draw himself. Encourage the children to keep favorite things for their albums such as keepsakes, poems, pictures, and photographs. Occasionally provide a sharing time for anyone who wants to share his album with a friend.

Mirror:

Have each child look at himself in the full-length mirror often. It is important that he knows he looks well. Encourage them to make different expressions so that he will know what he looks like in different moods.

MY NAME

OBJECTIVE: To attach importance and significance to each person's name because it represents the person.

PROCEDURES:

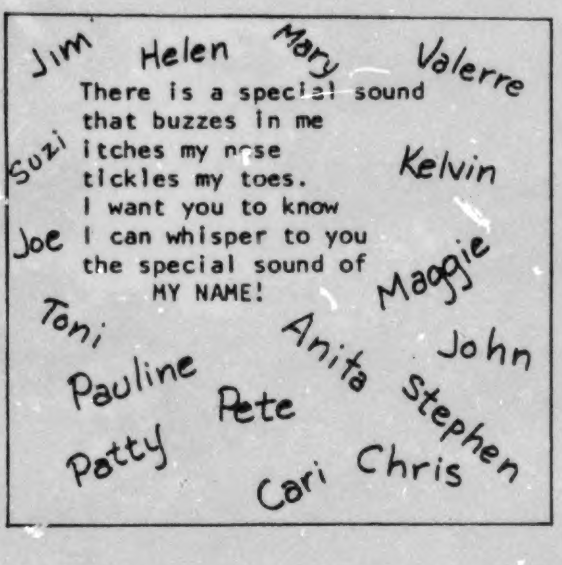
Oral Communication:

Each child who wishes to will tell his name and anything about himself that he wishes to relate.

Name Cards:

Each child will be given several name cards with his name printed on them. One he will pin on the bulletin next to his photograph. Another the teacher will assist him to tape on his desk. Others he will place next to puzzles and the chart work he completes.

Poem:



There is a special sound
that buzzes in me
itches my nose
tickles my toes.
I want you to know
I can whisper to you
the special sound of
MY NAME!

And Off He Went as Proud as You Please

Said Billy to Willy,
"You have a silly name."
Said Willy to Billy,
"Our names are much
the same . ."
Said Billy to Willy,
"That's not true.
Your name is silly,
Just like you."
"Your name's a silly
shame.
My name is fine.
For my name, my name,
My name is mine."
John Ciardi

Active Listening:

Each day the teacher will give several children a simple message. They in turn will repeat it to a child next to them, who will pass it on. The object is not so much to deliver the message as to give the children experience in listening carefully, hearing themselves addressed by name, and giving the same attention to addressing another by name. If it is not offensive to the culture of the child, they are encouraged to look at the other child while speaking to them.

ALL OF ME

OBJECTIVE: To be aware of the different parts of the body and their function.

PROCEDURES:

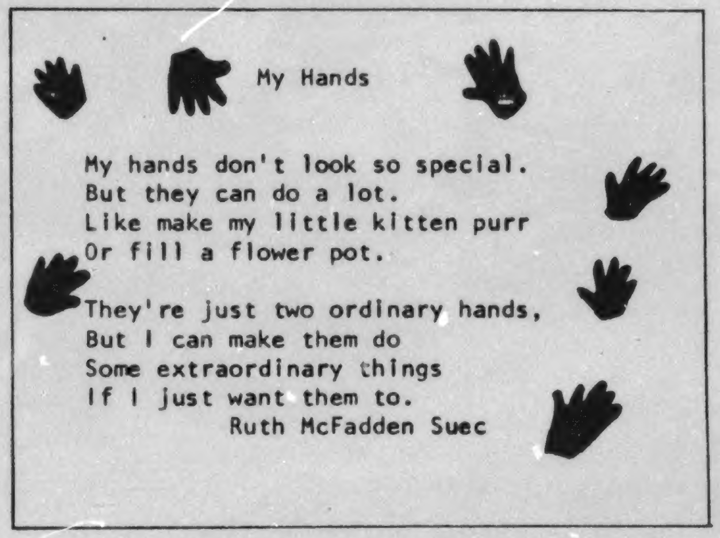
Art Project:

Make full-sized tracings of each child. On one side draw in the hair, eyes, nose, mouth, teeth, and fingers. On the other side draw in the brain, heart, stomach, and lungs.

Vocabulary Lists:

brain, legs, mouth, arms, hands, fingers, eyes, nose, heart, ears, feet, knees, waist, elbows

Poem: (Put on the class chart)



My Hands

My hands don't look so special.
But they can do a lot.
Like make my little kitten purr
Or fill a flower pot.

They're just two ordinary hands,
But I can make them do
Some extraordinary things
If I just want them to.
Ruth McFadden Suec

Art Project:

Have each child's hand print on the above chart.

ALL OF ME (continued)

Poem:

Legs

Legs are always busy,
Going here and there
Running on the sidewalk
Jumping in the air.

Hopping over puddles,
Racing up the hill,
Legs are always busy,
Legs are never still.

GROWING

OBJECTIVE: To develop an understanding of the child's own physical, mental, and emotional growth so that he can begin to evaluate his own strengths and weaknesses

PROCEDURES:

Child's Vital Statistics:

Have each child learn and list for his album:

Name
Birthday
Parents' Names
Address
Name of School

Art Project:

On the class chart make a sequence story of a child's life using photographs of children or pictures from magazines. The children should plan the sequence in which the pictures should be put on the chart. This should give dramatic proof of outward growth and stimulate thought and discussion about the skills acquired over the years.

Foods:

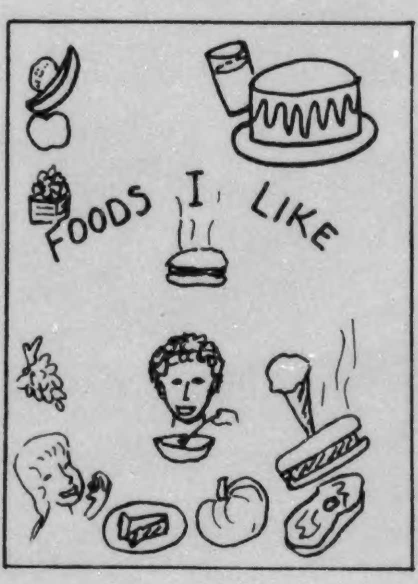
Discuss the foods they like. Within the classroom there will be many different ethnic groups. Discussion of favorite ethnic foods will lead to broader understandings of customs. Perhaps they could find out how to make some of them.

Importance of a Meal:

Most of us feel good during meals. How can we make it a happy time? What things do we share during a meal? What should you do before you leave the table?

Film:

Living and Growing and Good Citizen



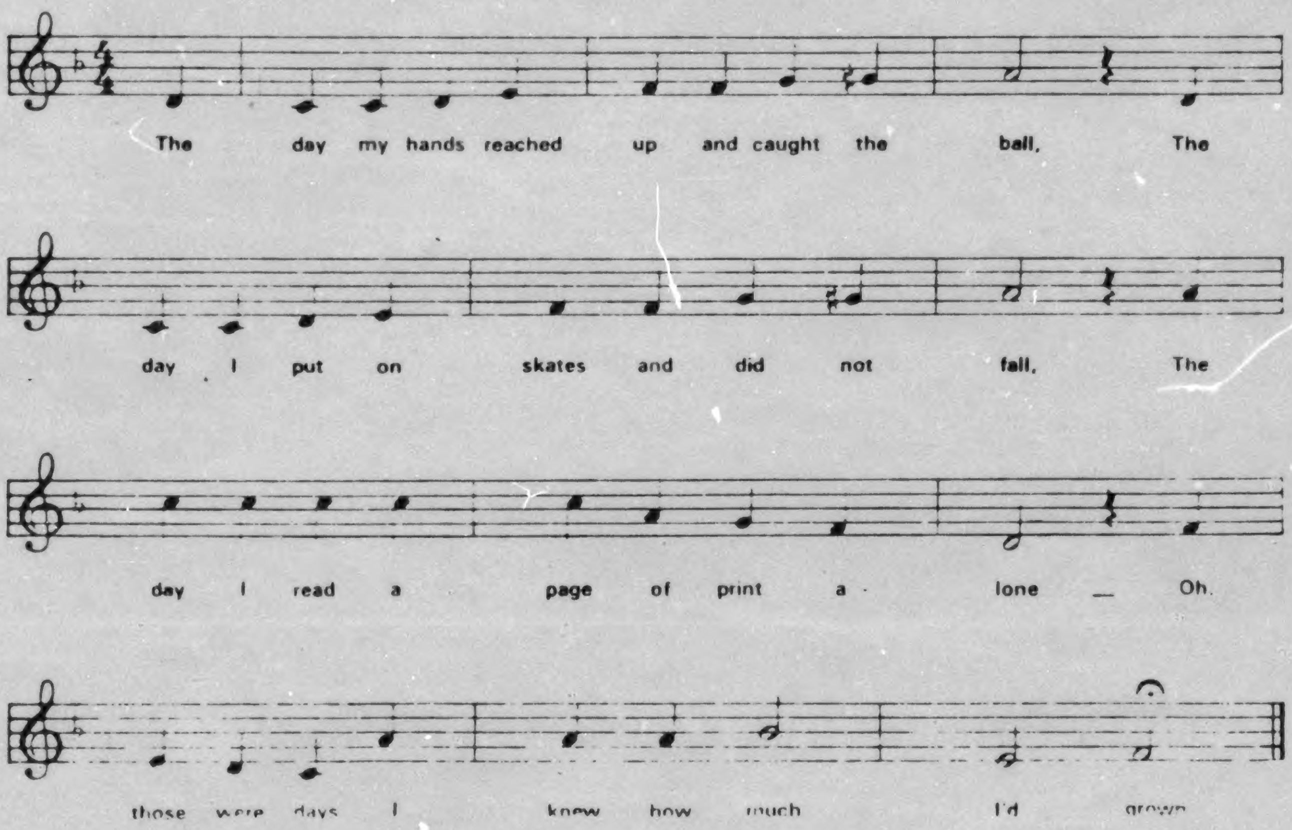
GROWING (continued)

Song:

Growing

Words by Leland B. Jacobs

Music by Virginia H. Niles


The day my hands reached up and caught the ball, The
day I put on skates and did not fall, The
day I read a page of print a - lone — Oh,
those were days I knew how much I'd grown

WHAT I CAN DO

OBJECTIVE: To know for certain that there are things they can do very well

PROCEDURES:

Picture:

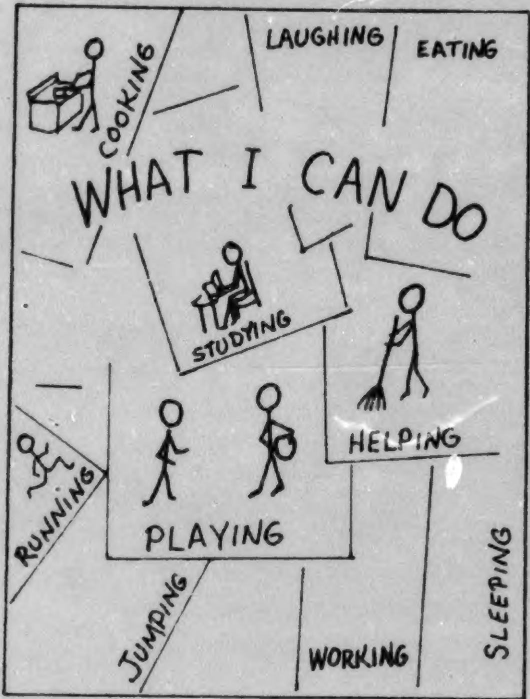
Picture of a boy standing on his head. Discuss the picture in terms of what it takes to be able to do things like this.

List:

Things most first graders can do. Each child picks out a few of the things on the list that he feels he can do well and lists them in his album.

Test Senses:

In a big paper bag put many objects. See how many of them a child can identify in one minute without looking in the bag. Blindfold the child. See if he can identify several smells, such as apple, chocolate, lemon, etc. See if they can identify things by taste without seeing them.


COOKING
LAUGHING
EATING
WHAT I CAN DO
STUDYING
HELPING
RUNNING
PLAYING
JUMPING
WORKING
SLEEPING

Discussion:

How do you feel when . . .
you do something very well?
your work doesn't turn out well?
someone else notices that?
someone says to you "That's great"?

Film:

Doing Things for Ourselves in School
Going to School is Your Job

Discuss both films.

WHAT I'D LIKE TO DO

OBJECTIVE: To help the children to realize there are things they can do and things they can't do.

PROCEDURES:

Pantomime:

Put pictures of many occupations in a box. Each child draws out a picture and acts out the occupation of the person in the picture. The other children try to guess the occupation.

Oral Expression:

Use the same pictures and have the children discuss who does the job. What things a person has to know to do that job, etc. . . .

Art Project:

Paint or draw what they would like to be when they grow up.

Film:

Our Family Works Together

Discuss how the family cooperating and planning can result in a successful weekend trip.

Poem:

If I Were Small
If I were as small
As a little black ant,
I would do things
That big people can't.

I would sit on a leaf,
Take a bath in a rose,
Ride on a bee,
And tickle his nose.

I'd walk under a duck,
Lead a big ant parade,
And sleep in a web
That a spider has made.

If you were as small
As a little black ant,
What would you do
That big people can't?

I'M SPECIAL

OBJECTIVE: The child will be given a sense of his own identity by hearing his voice on tape and by being interviewed personally.

PROCEDURES:

Picture Study:

Study and discuss the picture of the boy with the blue ribbon. What is making him feel special? . . .

Tape Record:

Each child will record his name, address, birthday, age, telephone number, and school in full sentences if possible. Have each child listen to his recording. If he wishes to leave the part he did on the tape for others to hear, he can do so.

Another time he can record all his vital statistics and see if they can guess who it is.

Learning to use the tape recorder by himself is a very important part of this process. The teacher will make sure he feels secure in the handling of the machine.

Interview:

Discuss TV interviews. What do you think the man asking the questions has to do ahead of time?

List some questions the children could ask each other if they wanted to find out about them and make them feel good.

Later in a sharing session with another class they can set up a TV interview using a big carton box as a TV.

Finish Sentences:

I like people to notice when . . .
I think someone deserves a "thank you" when . . .
I can show I notice something nice by . . .

I'M SPECIAL (continued)

Poems:

If no two snowflakes look the same,
If every star gets a special name,
If puppies all wag different tails,
If fish can't wear other's scales,
Why then, of course, it must be true
That there can only be one you.
And if we meet I'm sure you'll see
That I'm the one and only me.
Irma M. Joyce

YOU

I like shadows.
I like sun.
I like you
more than anyone.

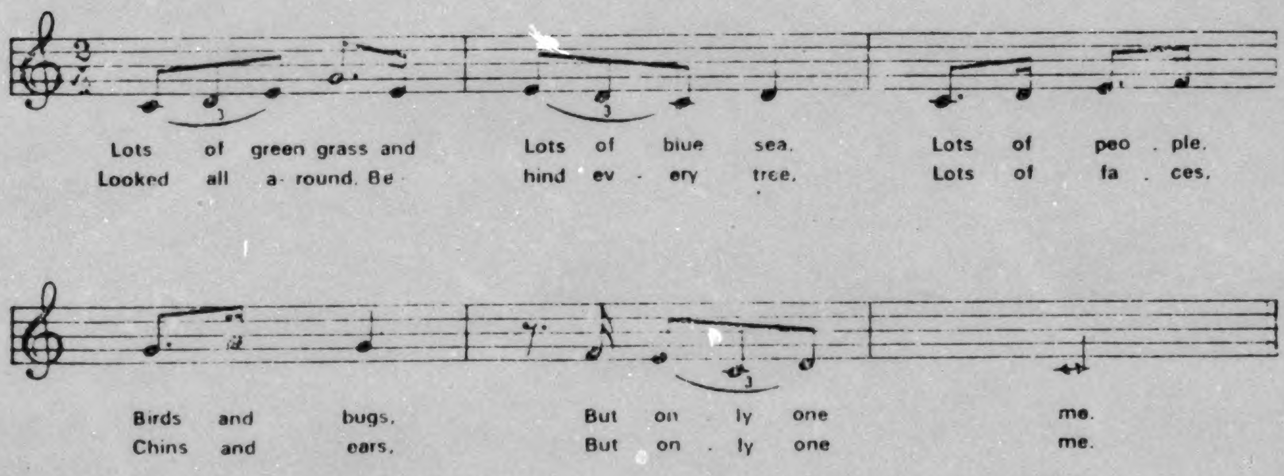
I like summer.
I like cold.
I'll even like you
when you're old.

I like work.
I like play.
I like you
every which way.

Song:

I'm Special

Words by Jane Dick
Music by Virginia Niles


Lots of green grass and Lots of blue sea. Lots of peo - ple.
Looked all a- round. Be - hind ev - ery tree. Lots of fa - ces.
3
Birds and bugs. But on - ly one me.
Chins and ears. But on - ly one me.

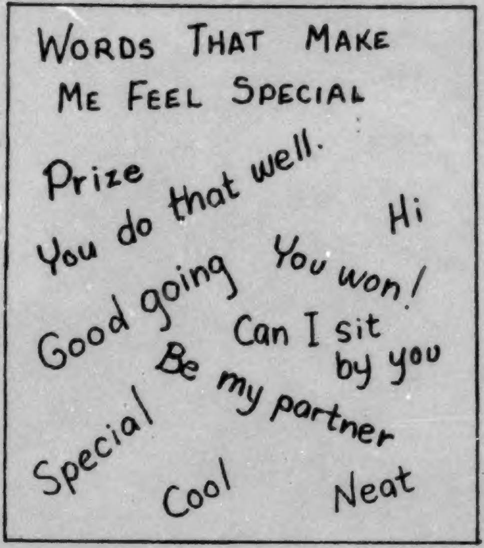
WORDS THAT MAKE ME FEEL SPECIAL

OBJECTIVE: Each child will learn to identify at least five words from the class chart that make him feel special.

PROCEDURES:

Discussion and Listing:

Accept and record on the class chart all the words and phrases that make them feel special.



WORDS THAT MAKE ME FEEL SPECIAL

Prize

You do that well.

Hi

Good going

You won!

Can I sit by you

Be my partner

Special

Cool

Neat

Role Playing:

Act out what you would say if you saw someone doing something very well.

Act out what you would do if you did something very well and others rushed to tell you so. (The teacher will vary the above with specific incidents in the life of the child)

Act out what you would do if you thought no one appreciated all your hard work and friendship.

Complete Sentences:

I feel special when people . . .
People show they think someone is special when . . .

WORDS THAT MAKE OTHERS FEEL SPECIAL

OBJECTIVE: Each child will be able to identify at least five words on the class chart that make others feel special.

PROCEDURES:

Discuss and List:

Discuss and list words we use to make others feel special.

Film:

Other People's Things

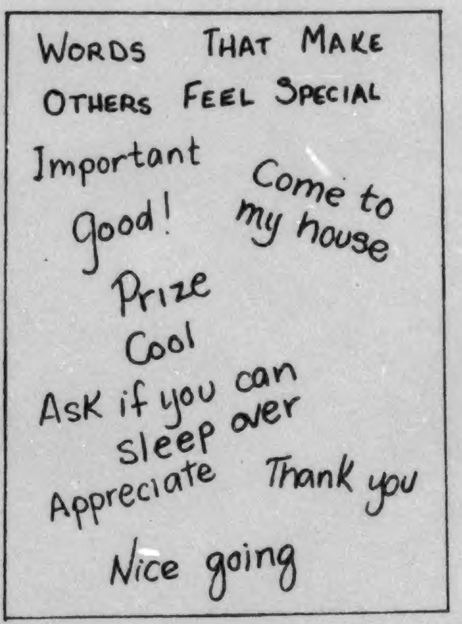
Focuses on the respect for the property of others

Let's Share With Others

Shows different ways of sharing, when we should and should not share, and the benefits of sharing.

Other Things That Make People Feel Special:

Thank you notes
Congratulatory notes
Trophies
Medals
Gifts
Certificates
Ribbons



WORDS THAT MAKE OTHERS FEEL SPECIAL

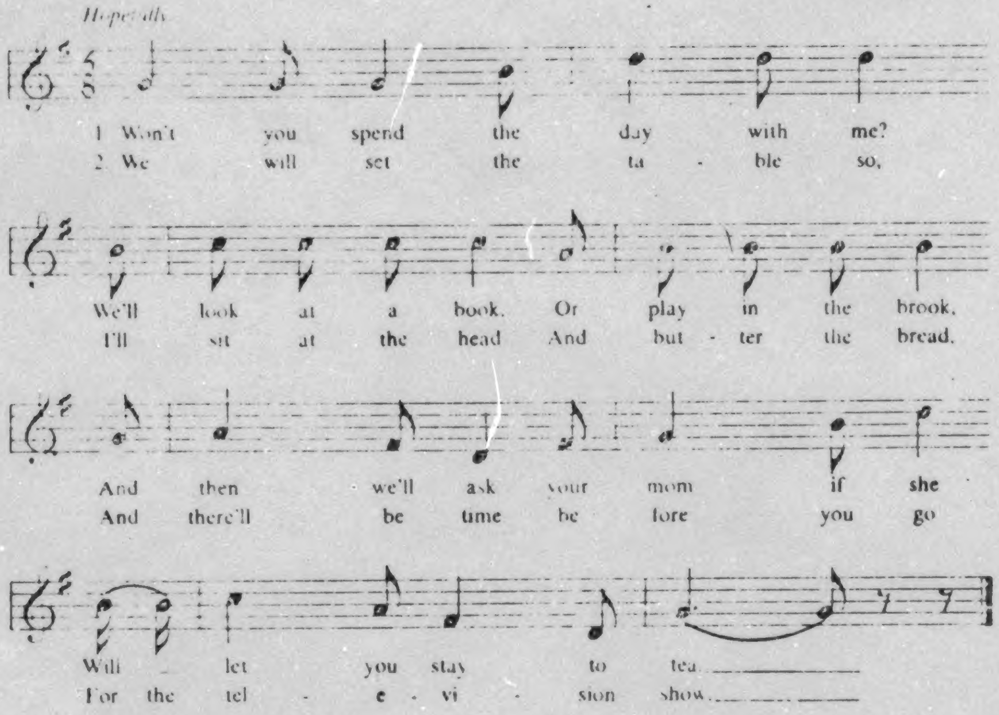
Important
Come to my house
Good!
Prize
Cool
Ask if you can sleep over
Appreciate
Thank you
Nice going

WORDS THAT MAKE OTHERS FEEL SPECIAL (continued)

An Invitation

Adapted by M. F.

Composer unknown


Hopefully
1. Won't you spend the day with me?
2. We will set the ta - ble so,
We'll look at a book. Or play in the brook,
I'll sit at the head And but - ter the bread,
And then we'll ask your mom if she
And there'll be time be fore you go
Will let you stay to tea.
For the tel - e - vi - sion show.

I WANT YOU TO UNDERSTAND ME

OBJECTIVES: Through the use of filmstrips and pictures, the children will be exposed to different customs and cultures. Each child will be able to identify at least two ethnic customs.

PROCEDURES:

Bulletin:

Put up many pictures of multi-ethnic groups. Discuss these pictures. Find likes and differences briefly.

Picture of the Piñata:

Why would some people not understand what he has? Who would understand best?

Vocabulary Builders:

List special words that will help you to understand one another better.

What Would You Do If . . .

You saw someone wearing clothes like you have never seen?

You were invited to eat strange-looking food at a friend's house?

Someone made fun of the way your family celebrated a special day?

You met a child who didn't know how to speak English?

You met a child with only one arm?

If a bully wanted you to play with him?

Film:

Red Balloon

Have the children identify different emotions and feelings depicted in the film.

THIS IS HOW I FEEL

OBJECTIVES: Each child will help make a bulletin showing people expressing many different emotions and feelings. The child will make a judgment on five pictures indicating the emotion the expression seems to convey.

PROCEDURES:

Bulletin:

The children will work together to make a collage bulletin of facial expressions. The bulletin caption will be: Sometimes I Feel Like This and That's All Right. Discuss this idea of the humanness of varying emotions.

Complete Sentences:

I'm afraid when . . .
The thing that really makes me mad is . . .
I'm happy if . . .
I hate it if . . .
I get all excited if . . .
I scream when . . .
I don't want to talk if . . .

Art Project:

Make masks of paper bags or other kinds that can be used when role playing different emotions.

Poem:

Weather Changes

The weather changes,
So do I,
From cloud to sunburst,
From laugh to cry.

From warmth to coldness,
From low to high,
The weather changes
So do I.
Leland B. Jacobs

THIS IS HOW I FEEL (continued)

I Like--I Don't Like:

Categorize into lists on the chart things they like or dislike. Put up a bulletin of pictures divided the same way. The children determine by vote likes and dislikes.

Poem:

Bugs

I like bugs.
Black bugs,
Green bugs,
Bad bugs,
Mean bugs,
Any kind of bugs.

A bug in a rug,
A bug in the grass,
A bug on the sidewalk
A bug in a glass---
I like bugs.

Round bugs,
Shiny bugs,
Fat bugs,
Buggy bugs,
Big bugs,
Lady bugs,
I like bugs.
Margaret Wise Brown

Discuss:

Do we all have to like the same things?

Draw and Project:

Draw themselves when they felt different. Project the pictures with the opaque projector. Have each child give an explanation of how he felt and why.

Film:

The Other Fellow's Feelings

The film challenges the children to figure out how they would deal with the problem of teasing or ridicule.

THIS IS HOW I FEEL (continued)

Poems:

I Never Win at Parties

I never win at parties.
I never win at all.
Somebody gets the prizes.
Someone wins the ball.
Someone gets the roses
Off the birthday cake.
I don't get the roses;
I get the stomachache.
Someone pins the tail
On the donkey's seat.
When I pin the donkey
It ends up on his feet.
Someone drops the clothespins
Right where they should go.
I can't hit the bottle
Even bending low.
I don't know the reason
Unless it's that I'm small
Why I don't win at parties
I just don't win at all.
Marci Ridlon

I Woke Up This Morning

I woke up this morning
At quarter past seven.
I kicked up the covers
And stuck out my toe.
And ever since then
(That's a quarter past seven)
They haven't said anything
Other than "no."
They haven't said anything
Other than "Please, dear,
Don't do what you're doing."
Or "Lower your voice."
Whatever I've done
And however I've chosen,
I've done the wrong thing
And I've made the wrong choice.
I didn't wash well
And I didn't say thank you.
I didn't shake hands
And I didn't say please.
I didn't say sorry
When passing the candy.
I banged the box into
Miss Witelson's knees.
I didn't say sorry.
I didn't stand straighter
I didn't speak louder
When asked what I'd said.
Well, I said
That tomorrow
At quarter past seven
They can
Come in and get me.
I'm Staying In Bed.
Karla Kuskin

THIS IS HOW I FEEL (continued)

The Morning That Seemed Like Forever

At eight-thirty
All the kids
Crushed up the stairs and
Into school.

George put his
Jacket on
My hook.
So
I put my jacket on
His hook.
This started an
Argument.

School was the
Same.
After arithmetic
Came
Spelling.
And after spelling
There was
Social studies.

Outside the window
I saw the gym boys
Running past in their
White underwear.

The heater blower
Went on,
And the furnace pipes
Rattled
  Down
    Below.

The school secretary
Came in
To get the
New girl for
Eye and ear
Testing.

I remembered
Breakfast,
Far away.

The thirty-four
Children, the teacher,
And I
Had been
In the room about
A year
Since
Eight-thirty.

A bell rang!

I took my
Jacket off
George's hook,
And went out
The door.

I kicked
A can halfway
Home.
Then I lost it
In the street.

I hollered
Very LOUD, and
Listened to myself.
"School Is Over."

I ran in the house
And up the stairs.
"School Is Over," I
Hollered at Mother.

"Why, Johnny," she said,
"This is only lunch!
You have half a day
Left."

OH, NO!

Mary Neville

FRIENDSHIP

OBJECTIVES: Each child will interact with other children in role-playing situations, as pal for a day, and in work groups. Through a sociogram find out who are the isolates.

PROCEDURES:

Picture Study:

Picture: Human Pyramid. Why are the bottom children important? Which child is having the most fun? What would you say about how they are playing?

Game:

Pal for a day: Draw names out of a box. The child drawn will work and play with that person during certain designated class activities. (Only half of the names can be drawn each day)

Finish Sentences:

A friend is someone who . . .
I'll be a friend if . . .
Most everyone likes a person who . . .

Role Playing:

Act out:
How to get friends in a new school or neighborhood.
What your best friend does when you play with someone else.
What you would do if you would meet a child who couldn't speak English.
What you would do if you want to be alone and your friend wants to be with you.

List:

List words and phrases that tell what a good friend is.

Ways of Showing Friendship:

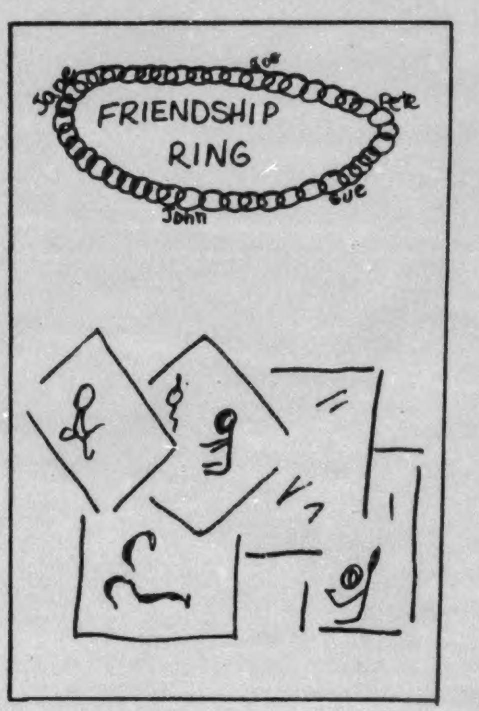
Handshake, greetings, smile, etc. . . .

Group Poem:

I have this friend . . .

Chart:

Make the class chart together. Have each child write his name with magic marker on one of the links.


FRIENDSHIP
RING
Jane
Joe
Pete
Sue
John

DIFFERENCES AND LIKENESSES

OBJECTIVE: Each child will be able to state verbally at least five likenesses and five differences among people.

PROCEDURES:

Film:

People Are Different and Alike

Discuss the theme of this film: People are alike and different, but the similarities are more important than the differences.

Categorize:

Likenesses
Differences

Books:

Ugly Duckling
Blue Eyed Pussy

Tape Record Stories of the Children:

Each child selects a picture from among many multi-ethnic pictures. He records a story about that picture on the tape recorder. (The children always identify themselves by name before beginning to record)

Play back the creative stories. The child will hold up the picture or identify it on the bulletin board during the narration.

Filmstrip:

All Alike and All Different

Do not use the narrative on the record. The teacher will adapt the narrative and use the pictures for discussion. Key ideas are: Universal human needs of security, love, and recognition. All children play, work, study something, have feelings, etc. Parents marry, work, care for their children.

BEHAVIORAL OBJECTIVES

I. ME

The object of these activities is to make the child feel important and special by taking his picture, displaying it, and putting up a mirror so that he can see himself. The child will tell about himself and share things important to him.

II. ALL ABOUT ME

Each child will make a life-sized tracing of himself and paint in specific parts of the body. Each child will be able to name those parts on his own body.

III. MY NAME

Each child will learn to write his name. They will each be able to pick their name out of a pack of ten names.

IV. GROWING

Each child will be able to categorize pictures of activities into the age levels at which a child can perform them.

V. WHAT I CAN DO

The child will be able to identify with security at least five objects by feel, five by smell, and five by taste.

VI. WHAT I'D LIKE TO DO

Each child will be able to list verbally five things an adult can do that he cannot do.

(The rest of the chapter objectives are stated in behavioral terms)

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DIFFERENCES EQUAL YOU AND ME

By

Geraldine Johnson
Robert Noble

INTRODUCTION

It is almost impossible to change attitudes in adults. Their ideas, opinions, and feelings are already formed. We must trust in the new generations who are now growing up to solve the problems which have developed because of our ideas, opinions, and feelings that we have already formed. To them passes the responsibility for the future of mankind, for harmony between and mutual respect for the rights of individuals, whatever their color, through understanding.

I. Main Idea:

Comparing and contrasting basic human needs and human dignity

II. Major Attitudes:

To bring about learning experiences that show the necessity and beauty of likenesses and differences of human beings of all races and cultures.

III. Major Skills:

a. comparing and contrasting

b. making charts

c. reading charts

d. grasping major ideas

e. making inferences

f. listening and speaking skills

IV. Specific Objectives:

a. The students will be able to determine similarities and differences between cultural groups when observing

1. Filmstrips

2. Pictures

3. Game plays

4. Listening to tapes

b. Students will develop listening and speaking skills through discussions of likenesses and differences after viewing and using materials.

c. Students will develop skills of making inferences and grouping major ideas through making charts and bulletin boards.

d. Students will learn to appreciate the value of questioning and will develop some skill in making and interpreting questionnaires.

e. Students will learn some methods that can be used to investigate matters that affect them directly.

f. Students will be able to recognize and give examples of different roles.

g. Students will learn that the differences in behavior are related to social expectations.

V. Procedures:

a. Setting the stage: Begin by reading a story about someone wanting to be someone else or to be like someone else. Choose a story of a middle class child and a socially deprived child and an underprivileged child. (After reading the stories a discussion should follow)

1. Have you ever thought you would rather be __________ than anything else on earth?

2. Is any character in any of the stories like you?

3. Do people ever tease you about wanting to be different? Continue the discussion of the stories by making comments and taking phrases from the stories or just asking questions to make comparisons with the stories to show likenesses.

b. Activities: Days 1 and 2

Have students analyze themselves by using a chart as follows:

1. Do you like school?

   Yes
   No

2. What subject do you like best?

   Language Arts (Reading and Language)
   Mathematics
   Science
   Social Studies
   Music
   Art
   Gym

3. What do you think is your worst subject?

Language Arts (Reading and Language)
Mathematics
Science
Social Studies
Music
Art
Gym

4. How do you help your parents?

Taking care of younger brothers or sisters
Cutting the grass
Washing the dishes
Dusting
Putting out the trash
Washing the car
Doing errands
Helping cook

5. What after school groups do you belong to?

Cub Scouts
Brownies
Sports Teams
Orchestra
Others _________

6. What do you like to do? (Check one or more)

Play games
Be involved in sports
Draw or paint
Play or listen to music
Read books
Take care of pets
Swim, hike, camp
Build models
Make paper dolls
Play jacks
Make doll clothes

7. What do you want to do or be?

Athlete
Doctor
Nurse
Contractor
Builder (house)
Machinest
Office personnel
City official
Secretary
Social scientist
Teacher
Other _________

Make a chart showing list of comparisons with one of the characters in one of the stories that you liked.

You	Character

After chart is completed, ask students if these things can be said about children of all races or ethnic cultural groups of people.

Ask students to think about the chart again and pick a title for it, maybe "We Are Alike."

c. Activities: Day 3

Show filmstrips Growing Up Black and City Living.

Have students make a class chart and make comparisons with the filmstrips showing their likenesses. (Similar to the chart of likenesses with characters)

Have students cut pictures from magazines that fit the chart and display the chart with pictures on chart.

Have students tally each item on the questionnaire analyzing themselves and ask, "What could an outsider learn about the students from the questionnaires? Make a list of student responses. (Students should retain questionnaires for further use)

d. Activities: Day 4

Work on charting likes and differences

Use a Random Opinion Chart

1. How do you get to school?

   Walk
   Bus
   Bicycle
   Car

2. How long does it take you to get to school?

   5 to 15 minutes
   About 30 minutes
   About 1 hour

3. Where do you eat lunch on school days?

   In School
   At Home

4. How many days a week do you stay after school for special activities?

   1 day
   2 days
   3 days
   4 days
   5 days

5. How long do you usually stay after school?

   5 to 15 minutes
   about 30 minutes
   about 1 hour
   more than 1 hour

6. How do you get home from school when you stay late?

   Walk
   Bus
   Bicycle
   Car

Tally and discuss chart as alike and different.

We Are Alike	We Are Different

e. Activities: Day 5

Show Filmstrip What I Like About Me. Ask students if there is anything on the chart that they saw in the picture. Ask "Do all children like the same thing about themselves?"

What I Like About Me	What I Would Like to Change About Me

Have students draw a picture illustrating some things he likes or dislikes such as:

ice cream
candy
vegetables
strawberries

These illustrations should be displayed

Display chart on likes and dislikes. Have students write about their likes or dislikes. Ask, "Do all children like the same things about themselves?"

Display a bulletin board "We All Were Little." Have the students bring a baby picture of themselves and place it on the bulletin board with comments from their parents about themselves as babies, such as: My hair was curly, I stopped using a bottle when I was ____, I walked at the age of ____.

Students and teacher make a chart showing likenesses and differences when students were babies.

f. Activities: Day 6

Have students make a collage showing pictures of people doing things to make others happy: hugging them, giving presents, being with them (playing, talking), going places together, etc.

Have students make a list of things people do for them to make them happy.

Display pictures titled "Understanding Our Feelings" and ask students to list things they see that show that people may be reacting to things that make them happy or sad as: laughing, frowning, hugging or crying.

Read a story and show a filmstrip titled *Two is a Team* and *Evans Corner*. Show people learning to appreciate the needs for being different. After reading and seeing filmstrip, draw a circle on the chalkboard. Put one dot for you, then add one for each student and their family members. Ask if the dots look interesting. What makes us interesting to each other?

Have a variety of pictures displayed showing different people of different races, different sizes, and different professions. Use children in the room to show differences in hair, eyes, the way families have fun, and the churches they attend. Make a large chart showing likenesses and differences.

We Are Different From Others	We Are Like Others

I Am Different From Others In My Family	I Am Like Others In My Family

g. Activity: Day 7

Show a filmstrip helping students understand the likenesses and differences in groups as the Native Americans.

Filmstrip Native American Religious Ceremonies. Ask the student to help make a list of likenesses and differences they saw in the filmstrip. Try to help students see that differences occur between all people. We, like members of our family, should learn to appreciate other people despite their differences.

h. Activity: Day 8

Make a chart showing a comparison with the human family and your individual family. Then ask questions as:

1. Why is it we like someone?
2. Why do you like some of your teachers?
3. Why is it we sometimes dislike someone?

Help students realize that it is what someone does that you should dislike, not the person, him or herself.

i. Activity: Day 9

Have students make a booklet entitled I am Different From My Classmates and Others in my Family.

Each page should tell about one kind of difference. (Students may draw pictures or write paragraphs)

Ask if anyone has a twin. Explain what identical and fraternal twins are and help students realize that twins have just as many differences as likenesses.

Show the differences and likenesses in roles of classmates. Role play several roles and discuss what students feel about the appropriate behavior. Ask if the actors are different and alike in behaviors. Use a chart of roles and ask if many are alike. Ask them to check roles that are alike.

Plan two or three enactments which you can present to the class. In each enactment place yourself in an untenable role. For example, you could announce to the class that you are going to pretend to be a very, very poor person who is going shopping.

Have one student prepared to be the clerk in a department store. Pretend to go into the store and buy several very expensive luxury items.

For another possible enactment, select several students to participate. You may want to choose students who have been hesitant about class participation. Explain to your "actors" that they are going to help you present a skit to the class. In this skit they are going to act the way a teacher might act and you are going to act the way a student might act. Set up a brief enactment in which the students tell you to "please read your assignments for the next day," and to "please stop talking in class." You will agree and apologize for past behavior!

Present your enactments to the class after you have explained that you want them to tell you what is different in each skit. After each enactment, ask the students what they think about it.

Comparing Boys and Girls

Yes or No	BOYS	GIRLS
English		
Mathematics		
Science		
Social Studies		
Music		
Gym		
Take care of younger brother or sister		
Cut the grass		
Help with the dishes or dusting		
Put out the trash		
Wash the car		
Do errands like going to the grocery store		

Yes or No	BOYS	GIRLS
Cub Scouts		
Brownies		
Sports team		
Orchestra		
Other		
Play games like baseball		
Draw or paint		
Play or listen to music		
Read books		
Take care of a pet animal		
Go swimming, hiking or camping		
Make model airplanes, etc.		
Make doll dresses		
Be an athlete		
Be a doctor		
Be a nurse		
Build houses		
Make machinery		
Work in an office		
Be a mayor		
Be a secretary		
Be a scientist		
Other		

Conclude that likenesses and differences are beautiful, are necessary, are fun, and are exciting.

Evaluation

1. Ask open-ended questions
2. Share all charts, booklets, and involve students in creative dramatization

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A STUDY OF
ESKIMO LIFE IN ALASKA

A Unit For First Grade

By

Margaret Kraft
Holly Johnson

RATIONALE

This will be a study of the Alaskan Eskimo, aimed toward the interest level of six and seven-year-old first graders. It is an extension of a unit which taught from the first grade social studies text, Families and Their Needs, Silver Burdett, publishers. The intent of this extended study is to make the children more aware of people from another area and background. Most first-grade children have a very limited knowledge of people beyond their own family, neighborhood, and community. This study will help the children expand their horizons regarding multi-ethnic groups.

INTRODUCTION TO UNIT

The following unit has been written to cover many facets of Eskimo life. It has been written in such a way that one can use as many of the goals as one wishes. Also, they do not necessarily need to be used in the order that they were written. Included is a wide variety of material in the activities and bibliography, however, one may not wish to use all of the material offered. One must decide how much time they wish to spend on this unit, and then choose their materials accordingly.

The children that this unit was written for are basically of small town and rural background. There is a diversity of ethnic backgrounds in the classroom. In many cases one can draw out things from the children's background to use in our comparison study.

GOALS FOR A STUDY OF THE ESKIMO AND HIS ADAPTATION TO HIS ENVIRONMENT

I. To develop and expand upon the likenesses and differences of people in general.

II. To learn about the Eskimo people and compare them to ourselves.

III. To learn about the family life of the Eskimo people and compare it to our own.

IV. To learn about the Eskimo's transportation, past and present, and compare it to our own.

V. To learn about the education of the Eskimos and compare it to ours.

VI. To learn about the religious beliefs and traditions of the Eskimo people and compare them to ours.

VII. To learn about the recreation of the Eskimo people and compare it to ours.

STUDENT OBJECTIVES AND INSTRUCTIONAL ACTIVITIES

GOAL I. TO DEVELOP AND EXPAND UPON THE LIKENESSES AND DIFFERENCES OF PEOPLE IN GENERAL.

Student Objective: A. To observe and describe similarities and differences between individuals within a family group.

STUDENT ACTIVITIES:

1. Use transparencies made by 3M Company, Kit: Level I - Student Objective C, Body Types, Height, and Weight. This set of transparencies shows people of different sizes and builds. It also shows a comparison of people within a family group.
2. Use the film Families Are Alike and Different. This film shows likenesses and differences in various family situations of various family backgrounds.
3. Discuss and list likenesses and differences of members of our own families.

Student Objective: B. To understand and empathize with the feelings of others.

STUDENT ACTIVITIES:

1. Use the filmstrip Minorities and Majorities to introduce the concept. This filmstrip shows children in various play situations and talks about feelings of being left out, ignored, etc.
2. Discuss the various feelings of people.
3. Role play different situations.

GOAL II. TO LEARN ABOUT THE ESKIMO PEOPLE AND COMPARE THEM TO OURSELVES.

Student Objective: A. To observe and compare the physical characteristics of the Eskimo people and compare them to ourselves.

STUDENT ACTIVITIES:

1. Use pictures of Eskimos and people like us. Discuss likenesses and differences.
2. Draw a picture of an Eskimo and one of oneself.
3. Have each child begin making a booklet to record his drawings.

Student Objective B: To appreciate the housing of the Eskimo people and compare it to ours.

STUDENT ACTIVITIES:

1. Discuss the different types of Eskimo housing, and show how they made use of the materials available.

    a. Discuss how the igloo was built and used by the Eskimo people. (Igloos are still used by hunting expeditions, and in some remote villages)
    b. Have each child hollow out a half of a styrofoam ball for use as an igloo. Use charcoal to mark the outside, and give it the appearance of ice blocks.
    c. Study the use of the sod house by the Eskimo people. Sod houses were used as permanent dwellings using sod and driftwood where it was available. These homes were very warm.
    d. Discuss how in some areas the Eskimos used stone and peat in construction of their houses. This type of house was also warm.
    e. Discuss the fact that tents were and are still used by many Eskimo people as summer houses.
    f. Discuss how in some areas tarpaper shacks have become home for some Eskimo families.
    g. Discuss the fact that the Eskimo people now live in government-built, pre-fabricated housing.
    h. Discuss how in the larger cities some of the Eskimo people have moved into modern apartment buildings.
    i. Use boxes of various sizes to make modern type houses and apartments.
    j. Use clay to make sod houses.
    k. Set up a display on a table of the different types of Eskimo housing.
    l. Draw pictures of the different types of housing and include them in the children's booklets.

Student Objective C: To learn about the different kinds of clothing worn by the Eskimos in the past and at the present time.

STUDENT ACTIVITIES:

1. Study how the Eskimos used the materials available to make their clothing.

    a. Learn how in the past the Eskimos used animal skins almost exclusively, such as caribou, seal, fox, wolf, or whatever was available in their area.
    b. Discuss how the modern day Eskimo's mode of dress has grown similar to our own.
    c. Discuss the use of the modern day catalog by many of the Eskimo people to outfit themselves.

2. Use pictures to show how the Eskimo people wear different styles of clothing for different occasions.

3. Have the children draw pictures of the different types of Eskimo clothing.

4. Have children draw pictures of different types of clothing worn by ourselves.

5. Incorporate the children's drawings in their booklets.

Student Objective D: To learn about the foods and eating habits of the Eskimo people and compare them to our own.

STUDENT ACTIVITIES:

1. Discuss with the children that the environment of the Eskimo people greatly determined what they ate in the past and how they ate it.

2. Discuss how the Eskimos ate whatever animals were available, with raw meat and blubber being their main foods.

3. Discuss how in the past as well as the present if a hunter or fisherman had good luck he shared his game communally with the others in his village.

4. Discuss how the influence of the missionaries and other outsiders changed the foods and the eating habits of the Eskimos.

5. Discuss how some Eskimos seem to prefer their food to ours, and consider our foods rather dull.

6. Discuss how after a good hunt the Eskimo people feast from house to house. They love celebrations and use any excuse to have one.

   a. One of their favorite treats is "Rotten Mattak"--fermented narwhal skin.
   b. Another special treat is "Giviak"--any meat immersed in blubber, covered with stones, and allowed to ripen over summer.

7. Draw a picture of an Eskimo family sharing their meal.

8. Have each child draw a picture of his own family sharing a meal.

9. Discuss how the health of the Eskimo has been affected by changes in their eating habits. Tooth decay, which was almost literally non-existent in the past, has become a prominent problem now since the change in the diet. (Another problem is the fact that with the coming of outsiders to Alaska, many "white-men's diseases" were brought with them. The Eskimos had little resistance to these diseases. Many Eskimos died of such diseases as measles, chicken pox, whooping cough, and others)

GOAL III. TO LEARN ABOUT THE FAMILY LIFE OF THE ESKIMO AND TO COMPARE IT WITH OURS.

Student Objective A: To compare the role of the Eskimo father with our own.

STUDENT ACTIVITIES:

1. Discuss the fact that some Eskimo fathers hunt and fish to provide for their families, while others farm or work in factories and canneries.

2. Other families live in government-owned housing on welfare.

Student Objective B: To compare the role of the Eskimo mother with our own.

STUDENT ACTIVITIES:

1. Most Eskimo mothers are home oriented. They keep house, prepare the food, clean the fish and game, prepare the skins, make the clothing, and take care of the dogs and traps.

2. Some of the Eskimo women have now taken jobs outside the home in factories and canneries.

GOAL IV. TO LEARN ABOUT THE ESKIMO'S TRANSPORTATION, PAST AND PRESENT, AND COMPARE IT TO OUR OWN.

Student Objective A: To learn about the transportation and communication systems of the Eskimos, through discussion, and to compare their transportation and communication with ours.

STUDENT ACTIVITIES:

1. Discuss the use of dog sleds as one of the main sources of transportation in the past. Dog sleds are still used quite extensively by the Eskimos.

2. Discuss the use of the Kayak and the Umiak as another method of travel.

3. Discuss how the airplane has taken over as the main source of travel for many Eskimos. For long distances airplanes have proven to be much more economical than dog sleds, since the Eskimo must provide food for the dogs and himself on a long journey. He must also provide himself with lodging. This becomes quite costly and takes much more time than travel by plane.

4. Discuss how snowmobiles have become an important mode of travel for those who can afford them. One problem with the snowmobile, however, is that one can have mechanical difficulty with them.

5. Study the changes in communication which have affected the Eskimo. Discuss how two-way radios, telephones, television, and radios have put the Eskimo more in touch with modern communication.

6. Discuss how the Eskimo language is possibly one of the hardest of all languages to learn. Very few whites have mastered the Eskimo language, only a few missionaries, scientists, and those who have married Eskimo natives.

7. Prepare a chart showing different kinds of transportation. Use magazine pictures where applicable.

GOAL V. TO LEARN ABOUT THE EDUCATION OF THE ESKIMO PEOPLE AND TO COMPARE IT TO OURS.

Student Objective A: To learn about the education of the Eskimo in the past.

STUDENT ACTIVITIES:

1. To study how the main knowledge needed by the Eskimo children in the past was to learn the things necessary for survival.
   a. The boys were taught to hunt, fish, build Kayaks, Uniaks, and the different types of housing.
   b. The girls were taught to prepare the food, prepare the skins, make the clothes and take care of the household.

2. To discuss how the modern educational system in Alaska is like ours and how it is different.
   a. The children in Alaskan cities are required to attend school until the age of sixteen, the same as it is here.
   b. The Alaskan children study reading, writing, and arithmetic the same as we do.
   c. The Eskimo children are also being taught some of their own skills which are being forgotten in the modern times.

GOAL VI. TO LEARN ABOUT THE RELIGIOUS BELIEFS AND TRADITIONS OF THE ESKIMO PEOPLE AND COMPARE THEM TO OUR OWN.

Student Objective A: To study the past and present religious practices of the Eskimo people.

STUDENT ACTIVITIES:

1. Discuss how in the past the Eskimo people followed the animist religion.

2. Discuss how they reverenced their ancestors. They believed that when a child was born it was watched over and protected from harm by the spirit of the deceased ancestor.

3. Discuss how the Eskimos believed in both good and evil spirits.

4. Discuss the fact that most Eskimos today are Christians.

5. Discuss how the Eskimo people continue to follow some of their ancient customs in their celebrations.

6. Discuss how the Eskimo religion survives mostly for entertainment, and in the remote regions.

Student Objective B: To learn about some of the traditions of the Eskimo people and compare them to ours.

STUDENT ACTIVITIES:

1. Discuss the Eskimo practice of giving insults to one another to show that they care for each other. This is a direct contrast to our practice of complimenting those we care for and avoiding insults.

2. Discuss the practice of newlyweds living with the boy's parents while the bride learns the domestic skills and the groom learns to become a good provider. This compares to some newlyweds in our culture, while others start right out on their own.

3. Discuss the practice of naming newborn infants after a deceased ancestor, which supposedly keeps a child safe until he is grown. This relates to our custom of naming a child after some one in the family.

4. Discuss the fact that the Eskimos believe that it brings bad luck to a friend, acquaintance, or loved one to announce one by name when they visit. (They love to visit one another) In our society, it is considered rude and unmannerly not to announce or address people by name.

GOAL VII. TO LEARN ABOUT THE RECREATION AND FINE ARTS OF THE ESKIMO PEOPLE.

Student Objective A: To learn about the art and poetry of the Eskimo people.

STUDENT ACTIVITIES:

1. Use Time for Poetry, Arbuthnot, to read poems about the Eskimo people.

2. Use I Breathe a New Song, a book of Eskimo poems written by Eskimos.

3. Use record, The Eskimos of Hudson Bay and Alaska, to listen to authentic Eskimo music.

4. Have children dance as Eskimos do.

5. Have children participate in an authentic Eskimo chant.

6. Discuss the Eskimos' love of music and dancing. They use mainly drums. They dance in connection with almost everything they do and the same is true of singing. They even sing when they are fighting and chant while they are working.

7. Discuss the importance of masks and what they mean to the Eskimo people. Masks are made to represent animals and their spirits. They use paint, feathers and fur to decorate their masks. The masks are used in various ceremonies and dances.

Student Objective B: To learn about some of the recreational pastimes of the Eskimo people and compare them to ours.

STUDENT ACTIVITIES:

1. Discuss how Eskimos, not unlike many of our own families, like very much to play cards and checkers. The children can play checkers and some simple card games in the room. They may wish to teach each other card games they have played at home.

2. The Eskimos enjoy playing "Blanket Toss." In the past they used skins, but now they use blankets as we would. Discuss with the children how they would play this game.

3. Explain a "teeter-totter like apparatus" which the Eskimos use for jumping on, propelling another individual into the air. Compare this to gymnastic acts which children may have seen at the circus or on T.V.

4. Discuss how even the adult Eskimos enjoy playing marbles, chewing gum, eating candy, and smoking much as people here do.

5. Discuss a popular entertainment device called a "bull roarer" which is made of thin blades attached to a string. This device is then swung overhead making a loud noise. It resembles a propeller.

6. Discuss with the children the fact that many Eskimo men enjoy such sports as wrestling, boxing, and head butting.

7. Discuss and show pictures of a game which the women enjoy in which they try to spear a ring.

8. Discuss games and activities that the children like particularly well and compare them to the Eskimo activities which we previously discussed. Ask the children if they think the Eskimos would enjoy their games.

EVALUATION:

As the unit progresses, a day-by-day evaluation can be made by oral questioning of things previously covered, also through the children's drawings and art projects. Following is a simple test which could be used to assess some of the learnings of the first grade class. It is set up so that almost any first grade child can take the test. After the culmination of the unit, each child will take home his booklet and his art projects. One can come back to the information gained in this unit throughout the year and compare the knowledge of the Eskimo people to other groups of people we study.

Yes -- No Test for First Grade Students

Children will number their papers from one to ten. Teacher will read the statements, while the children will write YES or NO in answer to each one.

1. All Eskimos live in igloos.
2. Eskimos eat a lot of meat.
3. Some Eskimos have snowmobiles.
4. Eskimo houses may be heated with oil.
5. Airplanes cannot fly in Alaska.
6. Sod houses are cold.
7. Eskimo children go to school.
8. Eskimos have television.
9. All Eskimos wear animal skins for clothes today.
10. Eskimos buy clothing from the catalog.

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SOUTH KOREA

"LAND OF MORNING CALM"

A Unit for 1st Grade

by

Joan Mast

RATIONALE

Primary grade children (6 and 7 year olds) need to be aware of different cultures. They need to learn respect for the great variety of ethnic groups in our own nation as well as people in other nations. Children of this age are enthusiastic and curious about the likenesses and differences in other ethnic groups. They need the opportunity to learn that people of other groups have the same basic needs of food, clothing and shelter, although they may meet these needs differently. A study of the people of Korea provides such an opportunity.

SUGGESTED INTRODUCTION TO A STUDY OF THE KOREAN-AMERICAN

Introduction to the study of the Korean-American ethnic group could be done by using concepts presented in The Color of Man. This book explains why people have skin color differences. Robert Cohen begins by telling why children have freckles and then gets into the details of pigmentation and how foods we eat have something to do with the development of pigmentation. This approach has real meaning for first graders.

After talking about skin color, show the film "People Are Different and Alike." This Coronet film explains the universal needs shared by all peoples, such as friendship, love, food, a place to live, education, fun and happiness. After discussing with the children how they go about satisfying these needs, begin the unit to show how Korean children do this. Throughout the study of the Korean children, keep the students conscious of these similarities and differences of culture.

MAIN CONCEPT

While children are learning about life in Korea it is very important to always bring back every idea to their level. First of all, compare the particular phase of Korean culture to American culture and then to their own town and school, and finally to their own family. Let the children discuss the likenesses and differences on a very personal basis. This approach will bring awareness on a level that is important to them. While doing this the teacher should notice how children are able to cope with their awareness of another culture. This is an important part of evaluating the effectiveness of the unit.

COURSE OUTLINE

GOAL I: STUDENTS GAIN AN UNDERSTANDING OF EDUCATION IN KOREA.

Objective: Children will gain an understanding of the likenesses and differences in schooling in Korea as compared to the United States generally and to Blooming Prairie.

Activities:

1. Make uniforms (see Activity Card #1)
2. Make symbol for Hangul language (Cards #2-27)
3. Learn Korean National Anthem; compare to ours.

GOAL II: CHILDREN WILL GAIN AN UNDERSTANDING OF THE MANY PHASES OF FAMILY LIFE IN KOREA.

Objective 1: To have students gain an understanding of family responsibilities of Korean children as compared to children in America and Blooming Prairie.

Activities:

1. Boys (Card #28)
2. Girls (Card #29)

Objective 2: Children gain an understanding of climate, shelter, clothing and food in Korea as compared to the United States and to Blooming Prairie.

Activities:

1. Climate (Card #30)
2. Shelter (Card #31)
3. Clothing (Card #32)
4. Food (Cards #33-38 and 47)

Objective 3: Children gain an understanding of jobs in Korea in industry and farming as compared to those available in the United States and Blooming Prairie.

Activities:

1. Industry (Card #39)
2. Farming (Card #40, 41)

Objective 4: Children will show an understanding of celebrations and traditions in Korea.

Activities:

1. Asian New Year (Cards #42-47)
2. Harvest Moon Festival (Card #48)
3. Religions of South Korea (including death celebrations)

Objective 5: Children will gain an understanding of arts and crafts of Korea.

Activities:

1. Clay Pottery (Card #49)
2. Basket Weaving (Card #49)

CULMINATING ACTIVITY

To culminate the study of the Korean-American ethnic group, plan a "day in Korea." By now the classroom will be full of evidence of Korean culture (red lanterns, various Korean arts and crafts). The rice should be growing tall, almost ready for harvest.

Start the morning by having everyone leave their shoes at the door as children in Korean schools do. The morning of regularly scheduled reading work could include having the children write their names and the date in Hangul. At lunch time or for dessert snack on rice cakes and pickled fish prepared by the students. In the afternoon have a real Korean celebration. The children can put on their puppet shows, dances, show their weavings, clay pots, do swinging, see-saw jumping, roll hoops, fly kites and do as many activities as time allows. If possible, have a Korean-American child present to enjoy the activities. Finish the day by having all students participate in the Dragon Dance to chase away evil spirits.

Evaluation could take place during this celebration: How well have the children learned the activities, reacted to the atmosphere of Korean celebrations? How comfortable do they feel with these activities? Can the children relate to the Korean-American child with an awareness of the feelings that child might have? Have the children grown in respect and appreciation for their own ethnic heritage and that of others?

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EDUCATION

Education for elementary children is compulsory for ages 6 to 11 years old. Secondary education is provided in middle schools for 12-14 year olds and in academic and vocational high schools for 15-17 year olds.

In a one-story wooden school, the boys and girls study separately. Their subjects are the Korean language and history, arithmetic and hygiene. Girls also learn sewing and home economics. The schools are very cold in the winter but even if the child has a warm coat, he cannot wear it during school hours. The school day is much longer than ours.

Children in Korea wear uniforms to school. This is so children coming from different classes of people will all look alike and can concentrate on learning. Children take their shoes off at the door and walk in bare feet or socks for the day. Studies stop at lunch time while everybody eats a little cold rice, kimich'i and maybe some cold fish, brought from home.

Children first learn the Hangul alphabet which is 24 letters and then they learn Chinese so they can write and read much more.

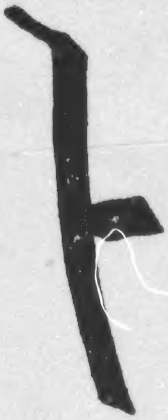
Activities

Make uniforms the Korean children wear either out of construction paper or cotton material. Girls could dress dolls and boys could make puppets. Have some children make doll clothes and puppets as we dress to compare. These dolls and puppets will be used in the culminating activity.

Children like to sing and they could learn the Korean National Anthem and compare it to that of the United States.

Make symbols for Hangul alphabet and learn to write a few familiar words.

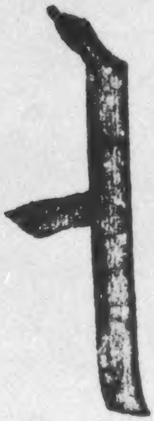
CARD 2



VOWEL

A

CARD 3



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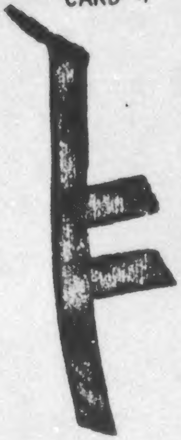

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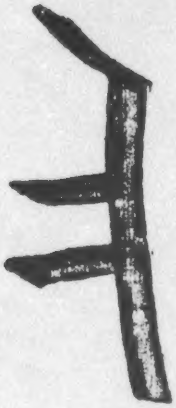

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CARD 6

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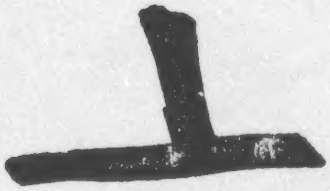

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CARD 7

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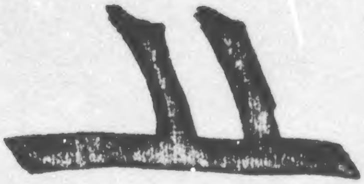

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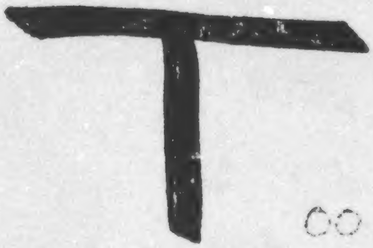

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CARD 9

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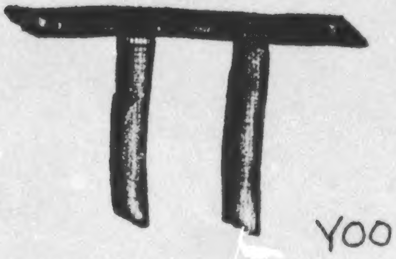

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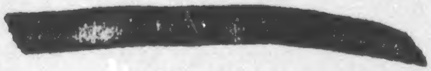


EU OR U

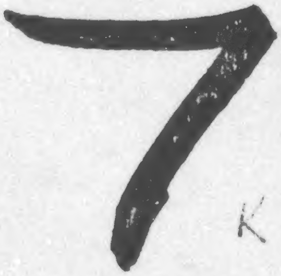
CARD 11

VOWEL

I OR EE

CARD 12

CONSONANT



K OR G

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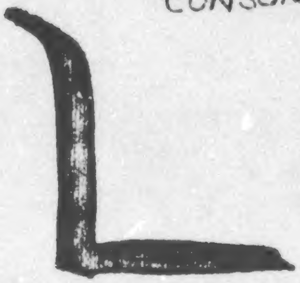

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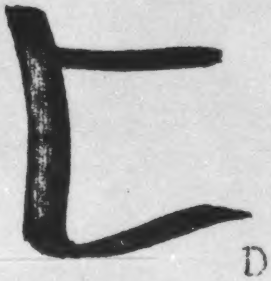
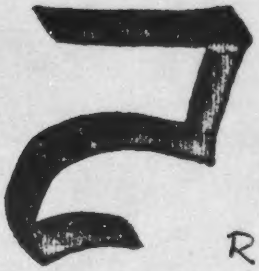


D OR T

CARD 15

CONSONANT



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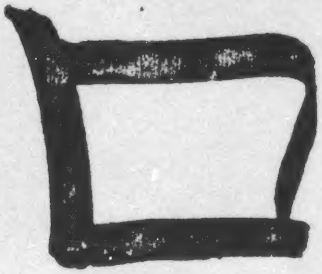

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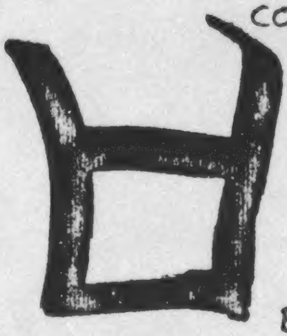

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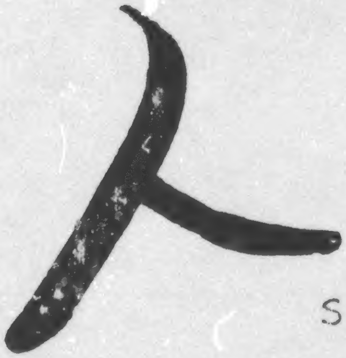

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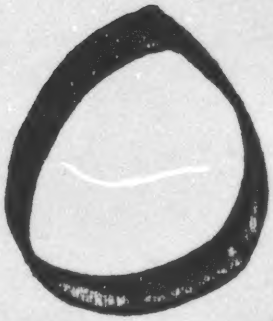

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CARD 20

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CARD 26

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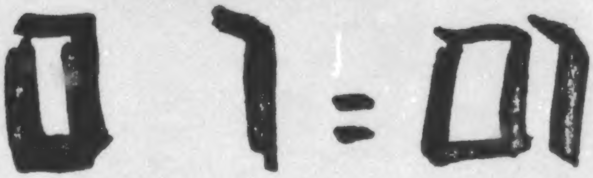

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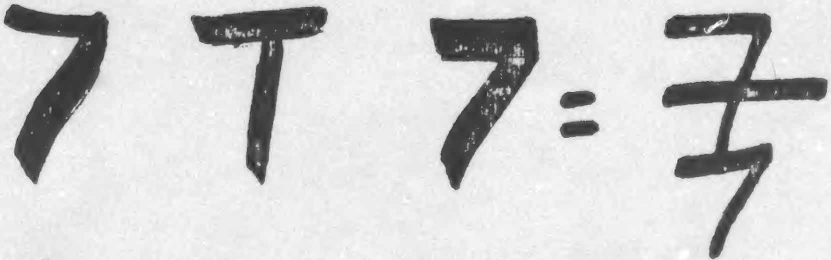
CARD 27



K OO K = KOOK

CARD 28

BOYS

A first son is especially welcomed because his arrival insures the continuity of the family line. On his first birthday, a baby usually has a big party at which he is formally introduced to his family and friends. As a child grows up, he is taught to behave properly and to respect and obey his elders. The eldest son is also responsible to take care of his parents when they reach old age. Korean boys also have to help in the rice fields as well as going to school. One of the most important milestones in a Korean man's life is his hangab, his 60th birthday. This symbolizes the completion of a full cycle and is marked by a big anniversary party. In Korea it is a custom that the father eats alone and the mother and the children wait until he has finished his supper. Koreans think that the father works the hardest and is entitled to be left alone to eat in peace without a lot of chatter.

Boys roll hoops, or play with tops or toss stones in the air and catch them on the pack of their hands in a game something like jackstones. They also play baseball which they learned from the American soldiers. Both boys and girls like to speed across ice-bound rivers on little sleds with metal runners. They push themselves along, jabbing two pointed sticks into the ice. They also like to ice skate.

Activities

Make comparisons between the culture of Korea and our own. Have the children express their feelings about Korean customs. This will help the teacher evaluate whether the children understand and can identify with the Korean culture.

Try rolling hoops with a stick, throwing stones and catching them on the backs of their hands. Compare their games and responsibilities with those of the Korean children.

CARD 29

GIRLS

Girls help prepare all meals and do the dishes. Girls never play with dolls. Instead, they take care of real babies, their younger brothers and sisters. As soon as girls are seven or eight years old, they take turns minding younger members of their family whom they carry about on their backs in slings made from blankets. Sitting comfortably in the sling, babies go nearly everywhere with their sisters.

Activities

Demonstrate how girls carry a baby and let children do this. Make experience charts comparing responsibilities of Korean girls and our girls. Let the children express their feelings about both of these.

Have children get rice ready to make rice cakes. (Making rice cakes will be for culminating activity.)

CARD 30

CLIMATE (South Korea)

Most of Korea has a humid climate marked by seasonal changes. Cool weather begins in October and November, when the winds start to come from the north and northwest. A long winter follows. Winter in the northern part of South Korea is bitterly cold, that in the southern part of South Korea is much warmer. From November to April the average monthly temperature is below 32 degrees F., and sometimes below zero. January is their coldest month. Spring arrives in April and is noted for sunny weather; summer comes in June. By July it is hot and humid except in the mountains. Temperatures reach 80 to 90 degrees. In September humidity decreases and clear cloudless days become more frequent. The first cold nights come in October. October and May are Korea's most pleasant months.

Activity

Compare our weather to Korea's by first locating the two countries on the globe. Point out the 38th parallel, following it around the globe, and asking children to tell why this aspect of location may account for similarities in weather conditions.

CARD 31

SHELTER

Traditional rural houses in Korea are one-story structures with mud-plastered brick on wood walls, or stone walls and a thatched roof of rice straw. There are usually three rooms: a kitchen with a dirt floor, a bedroom and a living room, arranged in an L or U shape. Flues under the floor carry hot smoke from a low coal-fired stove in the kitchen to a chimney at the opposite end of the house. This provides a system of radiant heating called Ondol. The living room usually has a board floor. Koreans remove their shoes before entering it from the kitchen or the outdoors. They sit on mats and sleep on quilts spread out on the floor. The mats and quilts are stored in a cabinet, and rolled out each evening at bed time.

City houses generally follow the traditional lines of rural homes, though their roofs are likely to be made of slate or tile. They also have modern conveniences such as electricity. Public housing has been built in recent years.

Activity

Show picuures of typical Korean homes, comparing them to those of the children. They may wish to make Korean homes out of clay or blocks.

CARD 32

CLOTHING

Traditional clothing is made of cotton or synthetic materials and is worn by some people in the cities and by most of the people in rural areas. Loose-fitting, long-sleeved jackets and oversized trousers that are tied at the waist and bound or left loose at the ankles are traditional garmets worn by men. Most men in cities and many of the younger farmers have adopted western-style shirts and trousers or suits. Farmers and city laborers usually wear sandals or rubber shoes. Some of them now wear western style shoes.

The traditional dress of Korean women includes the Chima, a long high-waisted, pleated skirt worn over a slip or loose trousers called paji. The Chogore, a short, flared blouse is worn open in the front over a tight-fitting undergarment. For everyday wear in the cities, girls have turned to western-style clothing.

Activity

Show pictures of Korean clothing. Make clothing for dolls either out of construction paper or material to show their traditional dress. Make comparisons with western-style dress.

CARD 33

FOOD

Korean people eat rice at every meal. This is a staple for them. These people eat a different type of vegetable than we do, mostly pickled for preserving reasons. They also eat a lot of fish. Perhaps the different types of food explain why people have different physical builds. They can also tie in with why pigmentation is developed differently.

Activity

Discuss similarities and differences in the basic diet of the Korean and that of the children. Have the children make a list of the foods they eat in one week. Are there similarities in the categories of foods; differences in the style of preparation?

CARD 34

CARD 35

RICE DISHES

1. Plain boiled rice
2. Boiled rice with barley
3. Boiled rice with beans
4. Boiled rice with white potatoes
5. Boiled rice with sorghum
6. Boiled rice with millet
7. Boiled rice with barley and white potatoes

CARD 36

SOUPS

1. With soy sauce
   a. Chicken
   b Fish
   c. Bean curd
   d. White potato
   e. Soybean sprouts

2. With Soybean mash
   a. Squash or pumpkin with vegetable tops
   b. "Very salty" daikon kimch'i
   c. "Salty" cumumber kimch'i
   d. Daikon from field thinning

3. With hot pepper mash
   a. Bean curd
   b. Fish
   c. "Very salty" daikon kimch'i (rare)
   d. "Salty" cumumber kimch'i (rare)

4. With kimch'i
   a. "Large cut" daikon kimch'i
   b. Cabbage kimch'i

CARD 37

KIMCH'I (pickled vegetables)

1. Daikon kimch'i
   a. "large cut"
   b. "small cut"
   c. "salty"
   d. "very salty"
   e. "pickled"
   f. "summer"

2. Cabbage kimch'i
   a. cucumber
   b. "salty"

CARD 38

MISCELLANEOUS DISHES

1. Hot pepper mash
2. Soy sauce
3. Grilled fish
4. Grilled dryfish
5. Scrambled eggs
6. Mountain vegetable

Activities

Compare Korean dishes with food we eat. What are the requirements of a healthy diet? Do both Koreans and Americans meet this requirement?

CARD 39

INDUSTRY (South Korea)

1. Tennis shoe factory, and umbrellas
2. Wig factory
3. Steel (automobile factories)
4. Refinery (oil, fertilizer, rayon, nylon, asphalt
5. Timber Company
6. Printing (paper, newspapers)
7. Fishing

Activity

Use pictures and filmstrips to show these industries. Compare Korean industries with ours, making a booklet showing those of Korea and those of our community.

CARD 40

FARMING

Many people live in rural Korea. Their main crop is rice, which they pay their taxes with. Also other crops are: barley, millet, soy beans, sweet potatoes, Irish potatoes, cabbage, turnips, apples, pears, peaches, persimmons and cotton.

Activity

Plant rice according to the customs of Korean people.

Have children taste the different fruits ond vegetables common in Korea.

Add pages on farming to the comparison of industry bookeet.

CARD 41

PLANTING RICE

The rice paddy is prepared by plowing the mud under the water. For many days the patient ox draws a wooden plow back and forth, churning up the mud to make it soft for planting. Then they stretch a string in straight rows where they want rice planted. The women pass along bundles of shoots which are pressed into the mud under the water. This continues for many days until the planting is finished. (The shoots have been grown from seed in rich ground to make the shoots.) The rice is then carefully cultivated and weeded many times. The rice stands tall and yellow and the tops filled to bursting with fat grain. The men carefully cut the stalks with sickles. The cut stalks are tied into sheaves and carried to the front yard of the farmhouse. There the sheaves are opened and the grain spread on the hard earth. Flails made of two long sticks joined together are used to beat the rice grains from the tops of the stalks. The grains are tossed up in the air to get out the chaff and the hard rice kernels fall out onto straw mats. After cleaning, the kernels are scooped into straw bags and stored for their winter food, and some is used to pay taxes, and the extra is shipped to market.

ASIAN NEW YEAR (Lunar New Year)

The new year for Asians is sometimes called the lunar New Year, because it arrives with the first day of the First Moon, which is usually early in the month of February. Just as there are twelve months, many Asians believe thet there are twelve years, each of which is given a name and occurs in a specific chronological order. The year 1974, for example, was the year of the Tiger; the year 1975 is the year of the Rabbit.

In Asia the celebration of the new year is more eleborate than the American celebration of Christmas. Preparation may begin weeks or even months ahead: houses are thoroughly cleaned, food and drink are prepared, and decorations and fireworks are made or readied. There is much symbolism in the decorations and activities with repeated reference being made to three traditional wishes for the new year: happiness, good luck and longevity.

Two special traditional aspects of the Asian New Year are: the color red and the Dragon dance. The red predominates in new year's decorations because it represents joy and it is believed to keep away evil spirits (especially important as one enters the new year). The dragon dance is as much a part of the Asian New Year as counting the seconds until midnight is for the American new year. The dragon, which signifies goodness and strength, is usually made of bamboo and silk, and may be a hundred feet long and innolve almost that many individuals in the dance.

The Asian new year, then has many parallels with the American new year. In both, it is a time of reminising, rejoicing, and starting with a clean slate. It is an annual re-affirmation of faith in humanity.

Activities

Talk about rabbits feet and good luck: make good luck pieces out of pussywillows, and have children bring luck charms.

Make red decorations--such as lanterns, fish, dragons, etc.

Have children create a dragon head out of a box, then using material, do the dragon dance with the whole group. Be ready to do the dance at the culminating activity.

CARD 43

KITEFLYING AS A SPORT

Kiteflying is an ancient custom. In Korea, men, women and children fly kites during the first days of the New Year. Some kites are shaped like dragons and fish. The skies are dotted with the high-flying figures as boys try to out do each other in diving and swooping their kttes in great circles.

Activity

Have children make kites using tissue paper, to resemble the silk kites of Korean children.

CARD 44

GIRLS SEE-SAW

Girls make a see-saw out of a teeter-totter board laid across one of the rolled-up straw bags used for packing rice. The girls take turns jumping down hard on one end of the board to throw the girl at the other end high in the air.

Korean children have very few toys from stores, so they use things around them to make up most of their games.

Activity

Make a see-saw from a board and a log or some straw tied together. Have the children try out the new sport.

CARD 45

SWINGING

In the spring Korean people make swings out of straw-ropes and hang them from the limbs of high trees, or from two poles. They have contests to see who can swing highest and most gracefully. Also, who can swing the highest and show the best muccles. These swings are always used during celebrations.

Activity

Demonstrate what the swings made of ropes are like, with no seat. Then have contests within your own group using the swings available.

CARD 46

SPECIAL CEREMONIAL DISHES

1. White Rice
2. Beef Soup
3. Pork Soup
4. Seaweed Soup
5. Hot pepper mash
6. Hot pepper powder with spices
7. Grilled Pork
8. Grilled Beef
9. Fried bean curd
10. Fried eggs with pumpkin or dryfish
11. Chinese "Flower Bell" boiled
12. Soy or small green bean sprouts boiled
13. Cabbage kimch'i or pumpkin dipped in flouer and water, fried
14. Grilled fish
15. Glutinous rice cake
16. Steamed rice cake
17. Yot
18. "Sweet wine"
19. Wine Spirits

CARD 47

CHOPSTICKS

The orientals claim to have discarded forks centuries ago in favor of chopsticks. Not only are chopsticks used for eacing, but also for stirring food in the Wok. They come in a variety of materials, plain or painted wood, plastic, lacquer, ivory and metal. Here's how to use them:

Place one stick between your thumb and forefinger, about three-quarters up its length. Lightly rest the tapered end against the tips of your ring finger and little finger. With this "stationary" stick in position, grasp the "moving" stick with the tips of your thumb and forefinger and rest it on your middle finger. Move stick by bending forefinger and middle finger. The thumb remains still. Make certain the sticks are parallel to one another, that they are even at the ends and are kept about an inch apart under the thumb. Don't apply too much pressure.

CARD 48

HARVEST MOON FESTIVAL

Celebration is much the same as the Lunar New Year. Children do the same activities but not as elaborate. This celebration celebrates the end of the spring planting of rice. They they enter into the next season of cultivation.

At Seoul Grounds there are jugglers and acrobats, dancers and musicians. Girls ride on swings in a contest to see who can go the highest; boys fly their kites at the edge of the grounds. Children get a treat of candy which is very unusual to Korean children. Moms and Dads enjoy the same activtiies as the children do.

Activity

Start planning a similar celebration for the culminating activity. Have some children begin to work on juggling acts, some folk dances, and magic tricks. Plans for a puppet show might also get under way.

CARD 49

ARTS AND CRAFTS

Performing arts were greatly influenced by China in dance, music and instrucents. Koreans also did much in pottery, making vases and also lots of basket weaving.

Activities

Show pictures of dance, music and instruments in Korea.

Make clay dishes, possibly using a dish for a mold as the Koreans sometimes did. Also do some basket weaving, either using crepe paper twisted, or construction paper.

OVERVIEW OF INTERMEDIATE LEVEL UNITS

The student in the intermediate grades has a great natural curiosity about people and things distant from him, and about what makes him unique. This is an excellent period for exploring concepts of ethnicity. The model units in this section provide some approaches which capitalize on these natural interests.

A Multi-Ethnic Unit offers an intermediate level framework for multiethnic studies. Its four parts stress (a) building a positive self-concept, (b) awareness of one's own ethnicity, (c) reasons for a group's immigration, and (d) the contributions of famous members of an ethnic group to the culture of the United States.

A Study of German and Jewish Ethnic Groups suggests a format for a comparative approach to be used with two or more ethnic groups. It tries, in particular, to sensitize students to the immigrant experience and to the power of ethnic pride.

Our Community Project calls for the total involvement of students in studying the concepts of "culture" and "community," which are basic to the idea of ethnicity. These somewhat abstract concepts become real to the students as they plan and build a community, then role-play in it.

The Black and Mexican-American is a unit to help students with special learning and behavioral problems (SLBP) gain self-confidence, through increasing their awareness of likenesses and differences among people.

Ethnic Groups in Minnesota From 1850 to 1900

and

Personal Ethnic Studies suggest a multi-ethnic approach to the traditional study of state history. Both units create an awareness of the multiplicity of groups which have interacted to build Minnesota, either by a more historical study (*Ethnic Groups in Minnesota*), or by a more personalized study of one's own ethnic group (*Personal Ethnic Studies*).

From the Land of the Midnight Sun to the Fertile Prairie of Minnesota

and

The Mexican-American are also units which might be appropriate for a portion of studying state history. Although they deal strictly with the experience of particular groups (the Norwegian-Americans and the Mexican-Americans), they offer an ethnic studies format which could be used with any group which settled in the state.

A MULTI-ETHNIC UNIT

A Unit for Fourth Grade

By

Helen M. McLean

A MULTI-ETHNIC UNIT FOR FOURTH GRADE

Rationale

This unit is designed especially for students in newly-integrated schools. Faced with a situation in which they must relate daily with persons from a different cultural background, these students have a great need for developing respect and appreciation for cultural and racial diversity. This is the goal of the unit.

Part I. Building a Positive Self Image

A. Human Relations Concepts to be taught:

1. To understand others, he/she must feel important as an individual
2. Self esteem is fundamental to personal security and learning
3. Everyone must feel that he or she can contribute to the group

B. Teaching Techniques and Learning Activities:

1. Self Portrait - This exercise used to help students feel more secure - very effective first week of unit or school
    a. Children draw a picture or caricature of themselves. This activity was done at least twice, the second or third time without caricature. Pictures displayed with a sentence about portrait from children on bulletin board
2. Autobiographies
    a. An autobiography of a famous person was read first to the class for understanding of content of autobiography.
    b. Lesson developed on content found in biographies (vital statistics, hobbies, interests, likes and dislikes, friends, and goals)
    c. Children given outline to aid in writing own biographies
    d. Biographies were written, cover illustrated. These were read, discussed, circulated and displayed in team area

3. Keeping the lines of communication open

    a. Students with teacher kept a folder that will be their private communication with the teacher. Everything put in folder will be things they wish to share with the teacher

    b. Throughout the year the children will insert in folder such items as autobiography, school picture, poems, creative stories, favorite drawings. Children are encouraged to suggest things they would like to have done to improve their class.

Part II. Who Are We - Our Culture and Heritage

A. Human Relations Concepts to be taught:

1. Americans are products of many diverse cultures and origins

2. All nationalities, races and creeds have contributed to our American culture

3. To recognize the contributions of many different people in our American heritage

4. To become aware of the benefits derived from the rich variety of our multi-ethnic culture

5. To stimulate individual pride in family origins and traditions

B. Learning Activities:

1. Children given after class discussion an outline to help research their heritage and origins. They were encouraged to use information from parents as well as reference sources.

    a. Heritage reports discussed, displayed

    b. Children encouraged to bring in articles that would reflect their heritage. These were some of the following items shared by my students in class: Italian corn snack food; Homemade Polish sausage; Russian baby seal skin boots; German newspaper and bible; Scottish tea cookies; Irish hand-sewn linen; sweet potato pie (Afro-American); Danish cake; Swedish meatballs; Mexican tacos; and a collection of European dolls

c. Class learned songs in languages of various cultures. The songs were shared with other classes in the building.

d. Scavenger Hunt Our English Language. A list of words was given every morning as part of language activity. Children researched the origins of certain words. This helped children understand like our culture, our daily language is indebted to many peoples, nations and races.

e. Students prepared a bulletin board display on words, their origins and adoption in English.

Part III. Explorers Who Came to America and Why

(This portion will reinforce through factual history the concept that America is composed of people from all over the world)

A. To help children become aware of why people came to America

B. Children will be encouraged to do research on at least two Black explorers to gain facts about a neglected group of people in our books that helped build America.

Part IV. Famous Minority Americans

A. Children will select some famous minority American and collect information about him or her for a bulletin board display. Groups may work together and develop skits, use tape recorder, make puzzles about famous Americans. (This will include Women--does not have to be a racial minority)

B. Use will be made of biographical sketches on Sound Page machine.

C. Resource people, films and field trips will be used to develop this portion.

A STUDY OF THE GERMAN AND JEWISH ETHNIC GROUPS

A Unit For Grades 5-7

By

Donald Anderson
Roger Manthey
Gerald Ramin
Diane Rappath

RATIONALE

We are living in a time that the need for becoming more sensitive to other ethnic groups is extremely important. It is essential that we teach our students the necessary skills to cope with the problems that arise from the lack of understanding of the various ethnic groups. There are three points that demonstrate a need for a unit on minority groups. These points are the need for (1) better and clearer understanding of the population, (2) wholesome attitudes towards members of our society, and (3) a constant awareness of other ethnic groups. This unit has been designed for grades five through seven, but it is flexible enough to be utilized in the secondary schools. This unit has been developed because of a lack of pertinent materials relative to multi-ethnic studies.

A STUDY OF THE GERMAN AND JEWISH ETHNIC GROUPS

Objectives for the Course

1. Identify reasons as to why German and Jews came to America
2. To become more sensitive to life styles and customs of the Germans and Jews
3. To become more aware of the contributions of Germans and Jews to American society
4. To identify similarities of ethnic groups
5. To make comparisons of the two ethnic groups - Germans and Jews
6. Identify social pressures of the two ethnic groups - Germans and Jews in American society
7. To become aware of traits needed to improve relations and communications between ethnic groups
8. Identify ways how Germans and Jews react to prejudice
9. To develop further interest in other cultures
10. To help students become more sensitive to ethnic pride
11. To provide educational experiences from the point of view of several cultures so that they may discover the common bonds existing between all people
12. To deepen student appreciation of his own culture and help him begin to see other cultures as complementary rather than contradictory ways of organizing his social world

Learning Experiences

Students will:

View films, filmstrips, etc. (see bibliography)
Prepare individual and/or group oral and written reports
Listen to community resource speakers (artists, musicians, historians, etc.) utilizing German-American Clubs, St. Paul Jewish Community Center, parents
Randomly read materials that will help children sympathize with the plight of these groups
Travel on field trips to places of interest in relation to the study
Prepare art projects as a follow-up activity after guest speakers, films, etc.
Receive instruction from the building physical education and music specialist relative to the music and games of these countries
Participate in food tasting parties (prepared by the district food coordinator)
Initiate a pen pal program
Prepare plans for a possible student exchange program
Prepare maps plotting the origination of the early migrations into these selected countries
Prepare family trees
Participate in role playing, skits, plays, and other open-ended situations
Attend religious ceremonies
Attend ethnic conventions
Initiate intergroup friendships and visit homes of new friends
Bring artifacts from home relative to their studies
Maintain a log book
Prepare bulletin boards, window displays, and general classroom decorations
Make a cookbook (collection of recipes from these ethnic groups)

HISTORY AND BACKGROUND INFORMATION ON JEWISH HOLIDAYS, CELEBRATIONS AND CUSTOMS

People all over the world celebrate holidays, some of them happy and gay, some of them solemn and reverent. Most of these holidays are religious, for "holiday" really means holy day. Thus many countries in different parts of the world celebrate the same occasio , yet they may have widely different customs.

Many of the countries and religions of the world have a calendar like the one we use in the United States, where the year begins in January and ends in December. Other people have different calendars. The Jewish people begin the religious year in the Hebrew month of Tishri, which is September on our calendar. There are also people, in Asia and Africa, who measure the year by the movement of the moon. Their holidays are known as lunar holidays, and they have a lunar calendar with thirteen months instead of our twelve.

In countries throughout the world, Jews celebrate Tu B'Shvat or the New Year of Trees. Every year the fifteenth day of the Hebrew month of Shoat marks the beginning of Spring in Israel. Trees have always been an important symbol in the Jewish religion. They stand for what is good and noble and worthwhile in life. Centuries ago the Jewish farmer planted trees and blessed his orchards on this day. When a child was born, the father planted a cedar for a boy and a cypress or a pine for a girl. When the child grew up, often the bridegroom and his bride would walk under decorations formed by the branches of the trees that had been planted in their honor years before.

Every year on this day, boys and girls parade through the streets in Israel carrying spades, hoes, and watering cans. Later, they go to the fields and plant trees, amid dancing and singing. Afterwards, they enjoy playing active outdoor games. In the country of Israel, trees are especially important. The land is dry and there is seldom rain. The trees must be carefully planted and tended if they are to grow. But once they do, they help to hold the dry and dusty soil in place.

Jews from other countries often give tree memorials for relatives and friends. These are living, green monuments. In other lands, the Jews mark the festival by eating fruits, such as oranges, figs, or pomegranates, that grow in Israel, now the Jewish state.

Pesach, which is the Hebrew word for Passover, commemorates the escape of the Israelites from their bondage in Egypt, and the end of a 430-year period of slavery. This Jewish feast falls on the first full moon of the spring, from the fourteenth to the twenty-first of the Hebrew month of Nisan. Nisan corresponds to parts of March or April for us.

The name Passover and the festival's present meaning came into use when God sent His angel to slay the first-born son in every Egyptian household. The fact that some sort of Jewish festival already existed at that time is evidenced by the fact that the Jewish homes were marked for the angel with blood of a lamb sacrificed at a traditional holiday. The sacrificed lamb was known as the Paschal lamb. The Egyptians, stunned by the tragedy, allowed the Jews to escape. On the night before Passover, Orthodox Jews make sure there is no leavened bread in their homes. If they find any, they burn it the following morning. During those eight days, the Orthodox Jews eat only unleavened bread, called matzoth. The family attends a special service in the synagogue and then returns home for the traditional Passover meal, the seder. The Last Supper that Jesus and His disciples ate together in the upper room at Jerusalem was a seder. The dishes in the center of the seder table are symbolic. The dish of bitter herbs is a reminder of what Israelites suffered when they were slaves in Egypt. The unleavened bread has been made in strict accordance with the instruction that the Israelites were given for the first Passover. The shank bone of a lamb is a remembrance of the Passover lamb that was sacrificed in ancient times.

Ever since the Jews escaped from slavery in Egypt more than three thousand years ago, Passover has been known as the Festival of Freedom, as well as one of hope and confidence. This event was the real beginning of Israel as a nation and a religious community. Through the centuries Jews have celebrated Passover to commemorate their unity. While they were still wandering shepherds in the desert with no thought of a national identity and before their deliverance from Egypt, the Jews had a Spring festival. They sacrificed a lamb, believing this offering would keep away plagues, misfortunes, and other kinds of evil.

The seventh day of Passover is the day on which the Red Sea waters miraculously opened to let the Israelites cross over. But it closed again to drown the pursuing Egyptians.

The eighth day of the festive Passover season is the day of Yizkor. Memorials for the dead are said at the morning services at the synagogues. Jews who cannot attend the services recite the memorial prayers at home.

An interesting feature of Passover is that it is kept, by decree of the rabbis, seven days in Israel and eight days in all other lands. With this eighth day the Passover comes to an end everywhere. The last restriction, not eating unleavened bread, ends when the stars appear in the evening sky and the joyous Feast of Freedom is over for that year.

The Jewish people have a number of festivals in the Spring. The Feast of Lots or Purim is in early Spring. It celebrates the victory over Haman. This is a significant date because it commemorates the deliverance of the Jews from destruction. The fourteenth and fifteenth of the Hebrew month of Adar constitute the happy festival of Purim, in which Jews all over the world celebrate their nation's deliverance from a plot which, if it had worked, would have completely destroyed them. The story of Purim is told in the Old Testament Book of Esther.

Actually Purim is a day of feasting and gladness. There are gifts for the family and relatives, and presents for the poor. It is said that this is the festival when everyone should be merry.

Special foods served on this day include Haman's Ear, tiny triangular shaped poppy-seed cakes filled with honey (hammantaschen) and a dish of lima beans (bub). The large beans stand for the coarse food Esther, the queen, ate in the king's palace when she refused to eat the rich food served there.

In Israel on Purim the children like to wear costumes of Biblical times, representing Queen Esther, her cousin Mordecai, the good King Ahasuerus, and the wicked Haman. They swing clappers and toot horns, and parade from house to house, singing loudly and reciting humorous poems. On this day there are often parties and plays given which enact the story of Esther.

Seven weeks after Passover, which is generally at the end of May, the Jewish people in Israel and in other countries of the world observe shavuoth, or the Festival of Weeks. This holiday is a thanksgiving to God for a generous harvest. It is also the day that the Jews thank God for the giving of the Ten Commandments. According to the Old Testament, the Commandments were given by God to Moses on Mt. Sinai. The Jews believe that the Commandments are their greatest treasure.

The Greek word for Shavuoth is Pentecost, which means fiftieth day after Passover. Because the Old Testament was translated from Hebrew into Greek in ancient times, many of the Greek words have come into our own language. Pentecost is now the name for an important Christian holiday. It was on the Jewish Feast of Shavuoth, the fiftieth day after Passover, that the Christian Church began. Pentecost is called the birthday of the Christian church. Pentecost is also the date on which the Jewish church began.

Rosh Hashanah is the Jewish New Year. The High Holy Days are the first ten days of the Jewish year. They open with Rosh Hashanah as the Jews' most solemn season, a time of penitence and prayer, for they believe that in these ten days each man's fate for another year is sealed in Heaven.

Tradition says that on Rosh Hashanah God opens three books, one for the wicked, one for the righteous, and the third for those in between. The righteous are immediately inscribed and sealed in the Book of Life; the wicked are inscribed for death. But judgment on the third, or middle group, is suspended until Yom Kippur, giving them ten days in which to atone for whatever wrong they have done. Though these holidays are a time of penitence, they are not a time of sadness. In Jewish homes, after the evening service at the synagogue, the table is festive and the spirit around it is happy. The menu varies from home to home according to taste, but on every table honey and fresh fruit are found. The honey is for a sweet year and the fruit goes back to ancient time when Rosh Hashanah was also a harvest festival. Rosh Hashanah means "the head of the year." It is also called Day Remembrance, Day of Blowing, and Day of Judgment. The New Year always starts as Jews believe the world did, on the first day of the month of Tishri. Jewish days begin at sundown.

Yom Kippur, the Day of Atonement set by Moses nearly thirty centuries ago, brings to an end the Jewish High Holiday season. This day is the holiest, most solemn day of the Jewish year. It is a day of penitence and prayer, to be spent in the synagogue, where services are continuous from morning to evening. It is also a day of rest. No Jew will work or transact business on Yom Kippur. It is a day of absolute fast as well. Not even water may be taken from sundown on the eve of Yom Kippur to sundown on the next day. Yom Kippur is a day for those who have hurt each other during the past year to make amends. No man can expect forgiveness from God if he does not forgive his fellow man.

Succoth is the Feast of the Tabernacles. In Israel on Succoth, which falls in September or October on our calendar, the boys and girls of school age build small huts of branches, called succa. These huts, or tabernacles, represent the huts in which Jews lived during their forty years of wandering after the Exodus from Egypt. They eat in the huts and give special plays. This festival is also celebrated in the synagogues. Succoth, or the Feast of the Tabernacles, lasts eight days and is a thanksgiving festival for the harvest of the fields.

Hanukkah is called the Feast of Lights. Twenty-one centuries ago a little band of Jews won the first recorded battle for religious freedom against the mighty Syrian army. The war was called the Maccabean War, named after the Jewish leader Judas Maccabeus. The Jews celebrated their victory with the eight day Feast of Lights, called Hanukkah. At first, the rabbis were hesitant about allowing Hanukkah to become a religious festival, because human bloodshed was prohibited in the Ten Commandments. Thus the meaning of Hanukkah relates not only to a real victory, but also to the survival of Judaism. Time after time the faith of the Jews has been tested, but each time the hostile forces have been met and overcome. The Jews have maintained the unity of their faith in the face of persecution and temptation.

American Jews, especially, make much of this winter festival. The customs of Hanukkah are not unlike the customs of Christmas. Among the traditional Hanukkah decorations is the six-pointed Star of David. The gifts that are exchanged by family and friends are wrapped in blue and white paper, the colors of the Jewish flag. A special symbol of the festival is the elephant, because of the trained elephants used by the Syrian armies, and the hammer, in commemoration of Judas Maccabeus, who was called "Judas the Hammerer."

In Israel there is an unusually impressive Hanukkah ceremony. The large beautiful buildings in Tel Aviv, Haifa and Jerusalem display memorials, which are lighted in honor of the freeing of Judas by the Maccabeans. Runners carry a torch from Modin, the birthplace of Maccabeus, to Jerusalem, where it is handed to the President of Israel. Everywhere in Israel, in the towns, farm settlements, and in the homes, there is a menorah on which one or more candles are lit every evening. The menorah, through the years, has stood for light and truth. The Hanukkah Menorah also stands for the Jewish peoples' love for liberty. The children play different kinds of games with the dreidel or top during this festival. There is a story about the dreidel, also called the sevivon. It was used in ancient times when the Jewish people were forbidden to assemble for prayer. So when they met, they pretended that they were playing with the top. Inscribed on the dreidel are four Hebrew letters: Nun, Gimel, Hay and Shin which stand for Hebrew words Ness, Gadol, Haya and Sham. These words mean "a great miracle happened there." This refers to the restoration of the Holy Temple in Jerusalem by the Maccabeans. There was an instance where one day's supply of oil for the holy lamps miraculously lasted a whole week.

Christmas was originally a Jewish custom that is now a Christian holy day. Every Jewish mother in older times was required to go to the temple forty days after her first male child was born to present him to the Lord. The forty days between the birth and this presentation were considered a time of purification for the mother. People have associated this day with light, and now there is the custom of blessing the year's supply of candles for the church on the Feast of Purification or Candlemas.

Jewish festivals are joyous occasions calling for spiritual, religious and cultural expression on the part of those who celebrate. Unfortunately, their beauty and pageantry are not generally familiar to people outside the Jewish faith for two reasons: first, the celebrations are based on stories in the Old Testament and great events in history pertinent to the Jews in their struggle for freedom in a hostile world; and second, the rituals and ceremonies of most of the festivals are performed within the family circle; therefore, it is necessary to have an understanding of Jewish life in the home, which doesn't always lead to cultural awareness by other outside groups.

Jewish holidays are also rich and fascinating in their love and devotion, which they mirror. They also have an interesting and great history. The following is a list of terms which help make their history alive and meaningful:

1. Rosh Hashanah - Jewish New Year (also means "head of the year")

2. Shofar - a trumpet made of a ram's horn

3. Yom Kippur - Day of Atonement - most sacred day of the Jewish year

4. Pesach - Passover

5. Matzoth - unleavened bread

6. Haroseth - combination of nuts, apples, wine and cinnamon

7. Matsoth - special dish (combination of nuts, apples, raisins and wine; matsoth mainly bitter herbs, parsley, celery, or lettuce and salt water)

8. Arba Kosos - wine

9. Succoth	temporary or impermanent dwelling of the often persecuted Jews
10. Shamus	a special candle used to light the other candles
11. Synagogues	church
12. Latkes	potato pancakes
13. Kugel	potato pie
14. Hammantaschen	triangular cakes filled with poppy seeds or fruit
15. Shalach monos tregger	messenger carrying gifts from family to family
16. Purim shpieler	Purim players
17. Huppah	canopy
18. Habdala	separation

Being an extraterritorial group, Jews always needed strong inner ties. The holy days have been such ties. They have kept the past alive and fostered basic teachings of their faith. Each has its own distinctive philosophy, its own history and its special ceremonies. Two characteristics mark the whole cycle of Jewish holidays:

1. They are religious in character. The Bible orders them as "Feasts of the Lord." There are no secular holidays in Judaism; what might have remained secular events in history became religious institutions.

2. All Jewish holidays revolve around the people of Israel, or are in some way related to Israel. They commemorate events in the experience of a whole people rather than one personality.

HISTORY AND BACKGROUND INFORMATION ON GERMAN HOLIDAYS, CELEBRATIONS AND CUSTOMS

The vandals who destroyed Rome belonged to a nation of Germanic people. There were other Germanic nations in northern Europe, including Goths, Franks, and Scandinavians. These people are often referred to as "barbarians," and in fact they were then rather crude and wild as compared to the people of the countries to the south on the Mediterranean Sea. Most of the Mediterranean countries had known agriculture throughout ancient times and even before. The people of northern Europe had been a wandering people and they began to settle on farms only a few hundred years before the fall of Rome. These northern people had a great influence on the first part of the period of European history which we call the Middle Ages, a period which extended from the fall of Rome to the beginning of modern times about one thousand years later.

Germanic people worshipped and celebrated the seasons, as did people everywhere. But their ways of doing so differed from those of people to the South. Winters were cold and long in the North, and the wind blew hard. Northern people believed that their windy world had been created by Odin, father of all gods, and his two brothers. Odin rode an eight-footed swift horse and two black ravens flew about him.

Thor was the Northern god of farmers. Thunder roared and lightning flashed when he threw his magic hammer into the air. Together with Odin he made the wild tempests that raged across the land.

The people of the North had great respect for nature. They were convinced that man ought not to make great changes in the earth. Yet farming did change the earth. When these people became farmers they surrounded every act of plowing, sowing, and harvesting with rites and spells to pacify the injured spirits of the earth. To be safe, they put all agriculture under the protection of the gods. The anger of the god was always appeased because the people felt that there would be no peace on long winter nights as the farmers waited for the warmth of springtime.

Some of the festivals of Germany are mentioned in the paragraphs below.

Neujahr is the German New Year. The first day of the year must be lived as you would live during the next twelve months, according to German folk tradition, for New Year's Day is the time of new beginnings. The housewife takes care that her home is in order. Everyone puts on at least one new garment. People try not to spend money, but jingle coins in their pockets for luck. No unpleasant tasks are undertaken. Of course, both doctor and chemist are avoided. Everybody settles down to having a good time with family, friends and neighbors.

Dreikonigsfest is the festival of the Three Kings. The festival of the Three Kings marks the end of the Yuletide season. This is the day on which the Christmas tree is lighted for the last time. Boys and men dressed as the Three Kings wander about towns and villages of the Kinzig River area and elsewhere, singing old folk songs of the wise men and begging for alms. The kings wear gold paper crowns and carry large cardboard stars. In many parts of the country, salt and chalk are consecrated in church on this day. The salt is given to the animals to lick; while the Three Kings traditional initials, C. M. B. for Caspar, Melchior, and Balthasar, are chalked above house and stable doors. This is thought to keep evil from entering and harming the beasts.

Epiphany parties are frequent with the traditional cake as a special feature of the celebration. A bean or sometimes a coin is hidden in the cake. Whoever finds the symbol in his portion becomes King of the feast.

Fastnacht, as Shrove Tuesday is called, is celebrated throughout Germany with masquerades, carnival procession, and ceremonials that vary in character according to locality and folk custom. In the Rhine district where many of the carnivals originate in religious rites, there is strict adherence to the sacred pattern. In Munich, Shrovetide observances are marked by much of the pageantry and splendor of the Middle Ages. Eastern Saxony boasts some of the most charming carnival celebrations of all Germany. For over five hundred years Rottweil on the Neckar has celebrated a Fastnacht parade with all kinds of traditional figures such as three huge cocks, known respectively as Guller, Federhannes or Feathery John, and Biss of Rite. Another feature of the parade are groups of fools wearing costumes decorated with ball-shaped bells, who dance about and recite verses of fools wisdom to the crowd.

The Kope Procession, or Kopenfahrt, observed at carnival time by Luneburg's salt miners, dates back to the Middle Ages. According to a chronicle of 1471, an early Duke of Luneburg granted journeymen salters, the sons of master salters, the privilege of holding the annual celebration, which has been observed for almost five hundred years. According to some authorities, the Kopenfahrt originated in pagan, rather than medieval times.

Brauteln is the name Sigmaringen gives to a carnival custom which started in 1648, at the close of the Thirty Years War. In that year bachelors who dared to become engaged were honored with a peculiar ceremony. Because of the war and hard times, bachelors were not getting married. The mayor conceived a plan to encourage bachelors to marry and have a family by honoring them in a parade.

In most parts of Germany Easter festivities start on Palm Sunday, or Palmsonntag. Customs vary widely from place to place, but everywhere they symbolize resurgence of life and joy in the budding spring. Most unusual of all Palm Sunday customs, perhaps, is the Palm Esel or wooden Palm Donkey, symbolic of the animal upon which Jesus entered Jerusalem two thousand years ago. The Palm Donkey is reverently carried to the village church. Devout parishioners believe that by touching the wooden image they, too, may share the same mystic blessing which people thought emanated from the humble ass when it carried the King of Israel. Lenten food consisted of pretzels and brezels.

Pennsylvania Germans brought customs pertaining to the Easter hare to America. For the Pennsylvania Germans, the coming of the Easter rabbit on Easter Eve was similar to the Christkindl's visitor on Christmas. In Fredericksburg, Texas, the citizens continue to burn Easter fires on the eve of Easter, a custom which was introduced by the German immigrants around 1846. The children are told that the fires are caused by the Easter rabbit who is making his dyes for Easter eggs by burning wild flowers.

Grundonnerstag, Green Thursday or Maundy Thursday, is a day where everyone eats an entire green vegetable dinner, because of the danger of becoming a donkey, according to the old Saxon tradition.

During Karsamstag, or Holy Saturday, housewives dress up in their most elaborate peasant costumes and carry the Easter foods to church for consecration by the parish priest. After the food has been blessed, housewives took their baskets home and started preparing the feast day dinner.

Ostern or Easter customs which originated in early German pagan rites are largely concerned with eggs, fire and water. Eggs play an important role in the Easter sports. Egg gathering and egg rolling are two of the most popular.

Georgiritt, Saint George's parade, is the honoring of Saint George, who was martyred on April 23 in the year 300. He is honored annually at Traustein and some other Bavarian villages. Throughout the centuries the story of Saint George has symbolized the victory of good over evil.

Ascension Day or Himmel Fahrtstag is the holiday when everyone tries to get into the country for picnics and outdoor festivities. Ascension beer is traditional this day. According to the thirteenth century, these hamlets were commanded to drink beer on this day in memory of the Countess Elizabeth; for it was she in older times who relieved the inhabitants of the payment of tithes.

Pentecost, even more than Ascension Day, is a great spring holiday which everyone tries to spend in the country. In both urban and rural communities houses and doorways are decorated with birch branches in honor of spring. Characteristic Pfingsten ceremonies and customs take place in many different parts of the country.

Corpus Christi Day is celebrated throughout Catholic Germany with picturesque processions through streets that are charmingly decorated with flowers and garlands of green.

Sommersonnenwende deals with young people marching and singing on their way to the hills and other open places to build enormous bonfires in honor of the summer solstice.

Lindenfest, in Geisenheim region of the Rhineland, has the Linder Tree festival which boasts of a six-hundred-year-old linder tree which is the center for the celebration for the sampling of new wine.

Markgroningen and other Swabian towns honor Saint Bartholomew, patron of herdsmen with a three-day festival. The celebration begins with a church service, which is followed by a colorful procession through the town, a welcome to guests and a program of sports and contests. The most important race is the race in which the barefoot shepherds and shepherdesses run in pairs across the stubble fields. The victors are honored by a shepherds' dance, a water carriers' race and other events. These are followed by a historical play known as Faithful Bartel. Period costumes, processions, pageants and general merrymaking are all features of the celebration. Later in the day toasts are drunk to the winners in the season's first new wine. All are also entertained by a sumptuous rural feast.

In Munich the Oktoberfest celebrates the annual season of drinking huge quantities of new Munchener beer, feasting on stick-fried fish, steckerifisch, tasting sausages of all sizes and shapes, eating plump chickens, and feasting on whole oxen.

Advent customs vary from place to place, but everywhere in Germany the four weeks before Christmas are looked upon as a preparation period for the greatest festival of the Christian year. Many families make advent wreaths of fir which are decorated with gold or silver ribbons or just scarlet woolen threads.

The Yuletide season opens officially on December 5, Saint Nicholas Eve, or on the morning of December 6, when the good saint appears in person in many towns and villages to call on the children.

Christmas is the gayest holiday of the German calendar and the wehnachtsbaun, or Christmas tree, with its lighted candles, gilded nuts, multi-colored paper garlands, shining red apples and dancing raisin-eyed gingerbread men is the symbol of German Yuletide.

New Year's Eve is a merry making night throughout Germany. Traditional foods, ancient customs, old-fashioned games and beloved folk songs all play an important role in the colorful celebrations that take place in various areas. In lower Rhine, card games are the most popular pastime of the season.

The Christmas tree is an important thing in America. Today we use lights for trees, previously candles were used. It is generally agreed upon that the first person to put candles on a Christmas tree was the sixteenth century theologian Martin Luther. It was a young pastor by the name of Schwan, in Cleveland, Ohio, who introduced the Christmas tree to the United States. Burning candles goes back to the time of the Romans. Schwenkenfelder, Thanksgiving was celebrated in Pennsylvania Dutch (German) country on September 24. This has been the custom for over two hundred years.

In America we celebrate the coming of Santa Claus. In many of the country districts and small villages of Germany, Saint Nicholas sometimes came with his assistant, Kris Kringle. The children ate spoekulatius, or hard gingerbread, during this time.

Veterans Day, formerly Armistice Day, another American holiday, has also a German and American connection. This was the day that the Armistice between Germans and Americans was signed.

We celebrate many holidays and events that have originated in a foreign country or have been established by a minority race or religious group. Many of these customs or observances still are carried on in the United States or another country, such as Germany.

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OUR COMMUNITY PROJECT

Multi-Ethnic Curricula

By

Terryl Sherman

A. RATIONALE

1. The need for these experiences:

In a society such as ours, it is important that children should be tolerant of others. They should be exposed to the fact that differences do exist among people in our country and that they also have many similarities.

People in this country come from different cultural backgrounds. Each person's cultural background is unique. And yet, in some ways, one's cultural background is similar to all others. In this unit these likenesses will be stressed.

2. For whom is the course designed?

This project is designed for fourth and fifth grade students. It could be used with any elementary age group.

B. UNIT DESCRIPTION

This unit consists of a series of concrete experiences in which students plan and build a community, role-play in it, and keep a journal of their experiences. The principal concepts emphasized throughout are culture and community. The process employed gives students practice in problem-solving and decision-making, while providing a situation in which they learn to empathize with others.

C. OBJECTIVES AND GOALS

Goal A: To identify similarities that exist among people

Objective: To recognize similarities in social structures that exist in all cultures

Objective: To recognize likenesses that exist among all people by putting themselves in their place through role-playing

Objective: To recognize similar basic needs of all people through the building of their community

Objective: To recognize that certain basic world-wide values exist

Goal B: To recognize that all persons are unique

Objective: To understand the roles of others by putting oneself in their place through role playing

Goal C: To recognize and respect others' beliefs and practices

Objective: To understand the beliefs and practices of others by putting oneself in their place through role playing

Goal D: To understand how culture affects behavior

Objective: To do some decision making and problem solving based on the culture they are putting themselves into

Objective: To place oneself in another culture by means of role playing

Goal E: To become aware that working and playing together with people in a harmonious manner is a never-ending process

Objective: To work together planning a model community in order to better understand the problems involved

Objective: To work together building a model community in order to understand and practice sharing responsibilities

Goal F: To develop an awareness of civic rights and responsibilities

Objective: To plan rules, rights and responsibilities for a community

Objective: To role play dependence on one another

Goal G: To develop an understanding of basic economic responsibilities

Objective: To role play limited resources and unlimited wants

Objective: To role play distribution of goods

D. LEARNING EXPERIENCES

I. Planning

A. Who will live in our community?

1. Written opinions of the students
2. Discussion by the students
3. Decision-making by all members of the community

B. Who will be the ruler?

1. Teacher runs for "king"
2. Verbal persuasion and bribery with candy
3. Voting

C. What does community mean to you?

1. Define
2. Discuss
3. Record in your journal

D. What job would you like to have in the community?

  1. Describe it
  2. Give reason for wanting it
  3. Discuss needs of the community for certain types of labor

E. What will your buildings look like?

  1. Home
  2. Place of employment

F. What materials are you going to use?

  1. Should we have limits?
  2. Begin gathering your own

G. Where will we build the community?

  1. Large table
  2. Green bulletin board material for the base
  3. Students will divide the space into fifteen equal parts
  4. Students will work on individual projects on their desks and will place them on the large table between work periods

H. How shall we record our trip to our new community?

  1. Journal

I. What shall we set for a deadline for the building of our community?

  1. Four weeks from now

J. How shall we divide the area?

  1. Determine the size of the homesteads equally
  2. Location of the homesteads
     a. Everyone places the various members of the community on a large piece of manila paper they have divided into fifteen equal parts
     b. Discuss all the various possible placements and their desirability
     c. Make the decisions by a show of hands

II. Building

There is a picture of the model community we constructed enclosed. These are some of the materials we used for the various structures: geodesic dome--toothpicks and miniature marshmallows; geodesic igloo--styrofoam meat cartons; castle--paper towel rolls and a cracker box; teepee--sticks and paper towels. The rest of the structures were made from various boxes, cardboards, and milk cartons.

III. Role playing

A. What will we need to do in the form of decision-making and problem-solving in our community?

1. Choose rules
2. Choose a form of government
3. Discuss division of labor
4. Choose form of commerce
5. Discuss recreation
6. Discuss security
7. Discuss religious facilities
8. Discuss form of record keeping

B. How do cultural differences affect our answers?

IV. Culmination

A. We will present our community project for the Mother's Club

B. We will do some role playing, discussing the successes and failures of our community project

INSTRUCTIONAL MATERIALS, FACILITIES, OR EQUIPMENT REQUIRED

Table
Bulletin board corrugated paper to cover table
Manila paper
Colored construction paper
Glue
Small cardboard boxes and cylinders
Styrofoam meat trays
Aluminum foil
Tempera paint
Tape recorder and tapes
Closed circuit television equipment
Magic markers (fine and thick)
Flat sheets of cardboard
Miniature Marshmallows and toothpicks
Colored crayons

RESOURCES

Print: Books of all kinds showing the various types of structures
Books showing and explaining the various types of work
Personnel: A resource person who has slides of Norwegian homes that date back 800 years
Non-print: A geodesic dome kit

SAMPLE LESSON PLAN

Geodesic Dome Presentation

I. OBJECTIVE

To focus on R. Buckminster Fuller's philosophy: "the ultimate goal is finding ways of doing more with less - to the end that all peoples everywhere can have more and more of everything."

II. PROBLEM

To answer the question: Why might the geodesic dome be considered the ultimate construction?

III. PROCEDURE

Discuss definition of geodesic: The shortest line between two points on a mathematically derived surface
Discuss definition of geodesic dome: A dome or vault made of light straight structural elements largely in tension; reduces stresses to tensions and reduces weight and amount of building material for economy

IV. MATERIALS

Geodesic dome kit
Miniature marshmallows
Toothpicks

V. PROCEDURE

Let students build domes from the above materials. Then discuss the construction of the dome compared to the construction of their buildings in their community

VI. CULMINATION

Why do you think your cultural group selected the materials they did for their building? Why do you suppose constructions and materials will be different in the future?

VII. FOLLOW UP

Build domes out of other materials

BIBLIOGRAPHY (STUDENT)

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728 Burns, A WORLD FULL OF HOMES

625 Cooke, David, HOW SUPER HIGHWAYS ARE MADE

729.3 Downer, Marion, ROOF OVER AMERICA

728 Floethe, HOUSES AROUND THE WORLD FROM STONES TO SKYSCRAPERS

728 Hoag, Edwin, AMERICAN HOMES

728 Morey, LET'S LOOK AT HOUSES

728 Oppenheim, HAVE YOU SEEN HOUSES?

745 Parish & Lobel, LET'S BE EARLY SETTLERS

725 Peet, FIRST BOOK OF SKYSCRAPERS

J711 Schwartz, OLD CITIES & NEW TOWNS

BIBLIOGRAPHY (TEACHER)

601 Fuller, OPERATING MANUAL FOR SPACESHIP EARTH

500 Franklin Lectures in the Sciences & Humanities, APPROACHING THE BENIGN ENVIRONMENT

THE BLACK AND MEXICAN AMERICAN

A Unit for Elementary Special Education Students With Learning and Behavioral Problems

By

Mary Jane Johnson

RATIONALE

This unit was developed for a small group of fifth and sixth grade children who have special learning and behavioral problems (SLBP), and who have a great need to develop self-confidence. Through the study of the Black and Mexican-American cultures, and by communicating with the Black and Mexican-American children in other special education classes, they will learn the likenesses and differences among ethnic groups and grow to respect them. In the process, their own self-respect and confidence will increase.

COURSE OUTLINE

GOAL A: TO RECOGNIZE SIMILARITIES AND DIFFERENCES IN THE SOCIAL STRUCTURES THAT EXIST IN ALL CULTURES TO MEET BASIC NEEDS

1. Identify basic needs of people such as food, shelter, clothing, education, and freedom of expression

2. Recognize kinds of neighborhoods such as big city, inner city, suburban, small town

    a. Know that Black and Mexican-American children live in America and about their environments.

        1. Film strips 0.31 "People of Other Neighborhoods"
        2. Use of pictures
        3. Use of books

3. Explore the foods of Africa and Mexico

    a. Identify common foods found in many cultures (such as bread, fruit, vegetables, fish, seafood, meats, salt, and spices)

GOAL B: TO DEVELOP RESPECT AND APPRECIATION FOR THE CULTURE OF THE BLACK AND MEXICAN-AMERICAN ETHNIC GROUP

1. Identify arts, crafts, and music from the Negro and Mexican (Spanish and Indian) culture

    a. Identify objects of art of above ethnic groups
    b. Make puppets representing both ethnic groups
    c. Make pinch pots (pottery)

        1. Decorate with Afro and Mexican designs

    d. Use of pictures of art objects
    e. Listen to Mexican, Spanish and African records
    f. Use rhythm instruments with the music
    g. Teach a song - Mexican, African
    h. Identify foods that come from Black and Mexican cultures

GOAL C: TO IDENTIFY PHYSICAL DIFFERENCES IN PEOPLE

1. Understand the reasons why people have different skin color
    - a. Books (see Bibliography)

GOAL D: TO GROW IN THE CAPACITY TO SHARE AND VALUE THE FEELINGS AND ATTITUDES OF OTHERS

1. Recognize stereotyping and prejudices of Black and Mexican-Americans
    - a. Discuss ways of overcoming prejudiced behavior in oneself and others
    - b. Write to other children in Special Education classes in Minneapolis schools located in Black and Mexican-American environments
    - c. Discuss Black Slavery in the United States
        1. Use of books (see Bibliography)
        2. "Color Me Brown" story, coloring book coloring famous Black heroes with biographic details written in verse. "Learn Me" Store - St. Paul
        3. Discuss the possibility of "walking in another's shoes"
        4. Discussion of Mexican and Negro ancestory
        5. Find and analyze stereotypes in advertising
        6. Analyze television stereotypes

GOAL E: TO DEVELOP SELF-CONFIDENCE THROUGH THE APPRECIATION OF BLACK AND MEXICAN-AMERICAN PEOPLE, THEIR CUSTOMS, CLOTHING, LANGUAGE AND FOOD

1. Learn to listen, dramatize, and communicate
    - a. Use of puppets - dramatizes
    - b. Conversation
    - c. Learning some words of Spanish
    - d. Pictures of clothing
    - e. Pictures of Africa, Mexico and Spain
    - f. Use of filmstrips and films showing common features in daily lives of people of Black and Mexican-American ethnic groups

EVALUATION

The goals presented in this unit will be evaluated on the basis of interest and enthusiasm.

The activities evaluated are as follows:

1. Writing letters to Special Education children in schools in Minneapolis. More than one letter will be sent for better communication
2. Will draw and cut out pictures on subject matter pertaining to Mexican and African culture. Make pottery and decorate it
3. Have room and bulletin board displayed to give proper atmosphere
4. Have discussions on the history, climate, culture, foods and geography of Black and Mexican Americans
5. Construct a puppet show and puppets with a written script to represent the Black and Mexican Americans to tell different room levels or grades what they have learned about these ethnic groups
6. Prepare food and eat what is made
7. Read easy books about Blacks and Mexican Americans
8. Listen to Afro and Mexican music
9. Learn some Spanish words and songs
10. Discuss prejudices and stereotype myths

Through the above activities, the students will be able to tell the differences and likenesses of the two ethnic groups, the Black and Mexican American. They will develop self-confidence and learn communication skills. They will be knowledgeable of the culture, history, food, language and geography of these ethnic groups and respect and understand them better.

BIBLIOGRAPHY - AFRO-AMERICAN

Bacmeister, Rhoda. Voices in the Night.

Beim, Jerrold. Swimming Hole. Humorously ridicules "color prejudice"

Beim, Jerrold. Two is a Team.

Bonsall, Crosby Newell. Case of the Hungry Stranger.

Carlson, Hatalie. The Empty Schoolhouse.

Caudill, Rebecca W. A Certain Small Shepherd.

DeAngeli, Marguerite. Bright April.

Fife, Dale. Who's in Charge of Lincoln?

Gipson, Fred. Trail Driving Rooster.

Grifalconi, Ann. City Rhythms.

Harper, 1965. (I Can Read Book) Case of the Cats Meow. Project Cat.

Inez, Hogan. Nappy Has a New Friend.

Keats, Ezra Jack. The Snowy Day. Whistle.

Lewis, Richard W. A Summer Adventure.

Mc Grown. Picture Poetry Book.

Miles, Miska. Mississippi Possum.

Palmer, Candida. Snowstorm Before Christmas.

Woody, Regina. Almenas Dogs.

Physical Differences:

Crowell, 1965. Your Skin and Mine.

Goldin, Augusta. Straight Hair, Curly Hair.

Lerner, Margurete Rush. Red Man, White Man, African Chief: The Story of Skin Color.

Randall, Blossom. Fun For Chris - skin color.

History:

Brandenberg, Aliki. A Weed is a Flower: The Life of George Washington Carver.

Johnston, Johanna. Together in America. The story of two races and one nation.

Patrick, John. The Progress of the Afro-American.

Sterling, Dorothy. Forever Free. The story of the Emancipation Proclamation.

Biography:

Adams, Russel L. Great Negroes: Past and Present.

Bontemps, Arna. Famous Negro Athletes.

Dodd, 1955. Famous Negro Music Makers.

Knopf, 1959. Blood Brothers: Four Men of Science.

Jones, Philip and Everet. The Adventures of the Negro Cowboys.

Culture:

Brooks, Gwendolyn. Bronzeville Boys and Girls. (poetry)

Felton, Harold W. John Henry and His Hammer. (folklore)

Hughes, Langston. First Book of Jazz.

Newsome, Effie Lee. Gladiola Garden. (poetry)

Rodgers, Bertha. Little Brown Baby. (poetry)

Swift, Hildegard. North Star Shining. (poetry)

Whiting, Helen Adele. Negro Folk Tales for Pupils in Primary Grades.

Whiting, Helen Adele. Negro Art, Music and Rhyme.

For Teachers:

Allport, Gordon W. The Nature of Prejudice.

Banks, James A. Teaching the Black Experience. A manual with suggested methods and materials.

Kozol, Jonathan. Death At An Early Age. The destruction of the hearts and minds of Negro children in the Boston Public Schools.

ETHNIC GROUPS IN MINNESOTA
FROM 1850 TO 1900

An Intermediate Unit

By

Joan Klingbeil

RATIONALE

In teaching a unit on Minnesota to fourth graders, little information is available at their level on the ethnic groups that have settled in our state. In developing the reasons these people came and the heritage they have given us, children can develop a sense of pride in their own heritage. Some customs begun by groups long ago can still be found in our society today.

The purpose of this unit is to present a summary of the ethnic groups that came to Minnesota, their reasons for coming, where they settled, and contributions they brought to our state. Also included in the unit is a bibliography of available materials, suggested activities for the children, ethnic celebrations in the state, and maps. Length of the unit is from five to ten days.

OBJECTIVES

1. To inform children of ethnic groups settling in our state.
2. To develop a sense of pride in their own heritage.
3. To develop understanding and appreciation of other cultures.
4. To create interest in the differences among people that helped to create our society.
5. To try to develop attitudes of appreciation of differences in people, and respect for people.

ACTIVITIES

1. Visit the county museum - examine tools, weapons, and clothing of early settlers.
2. Examine Indian artifacts and note likenesses and differences of Indian articles and those of the early settlers.
3. Learn folk songs and dances of pioneers.
4. Arrange a bulletin board showing ways in which the Indians lived, dressed, etc.
5. Illustrate homes and activities of Sioux and Chippewa by murals.
6. Listen to records of authentic Indian music. Learn some Indian songs.
7. Locate areas first settled in Minnesota, and by whom.

8. Write an imaginary diary which may have been written by an early missionary, pioneer, or Indian in Minnesota.

9. First discuss how Red River Carts affected the development of St. Paul, then have the children construct a model of a Red River Cart.

10. Find out the national backgrounds of the children in the class and try to learn why their ancestors came to Minnesota.

11. A field trip to Seppman's Mill, outside Mankato, to see how grain was ground into flour in the early days. Illustrate Seppman's Mill as it was then.

12. Have background reading available for the children in the class illustrating customs of different nationalities that settled in Minnesota (see Bibliography).

13. Reports on famous deceased people in Minnesota, and the nationalities they were.

14. Collections of current articles about living famous people who have contributed to Minnesota's society and their nationalities.

15. Investigate Indian words we use as names in Minnesota.

16. Investigate other names of cities and lakes that came from other languages.

17. Discover various ways children celebrate holidays. Special holidays for various ethnic groups. Where they are celebrated.

18. Choose ten people who have contributed the most to Minnesota, in their opinion.

19. Make a recipe book of recipes from other lands.

20. Prepare a program for parents and grandparents, each child investigating his own ethnic background and reporting on it. Displays could be made or short plays could be developed, as each group of children would decide how they would like to present their information.

21. Children could write for information on ethnic observances in the state.

BACKGROUND INFORMATION ON SELECTED ETHNIC GROUPS OF MINNESOTA

Dacotah Sioux

These people were the oldest residents of our state. They lived on the plains, and their chief source of food was the buffalo. The buffalo was also used for clothing and tools. The Sioux originally hunted on foot, but after white men brought horses to the area they became skilled horsemen. To travel, they made a boat out of buffalo skin. They pulled loads on arrangement of sticks called a travois.[1]

The Sioux held possession of the Mississippi valley south of the Sioux-Chippewa boundary to the Arkansas River, and from the Mississippi west to the Rockies.[2]

Until 1851 most of Minnesota's lands remained in Indian hands. Then the Treaty of Traverse des Sioux and treaties of 1854 and 1855 opened the state for settlement.

Ojibwa

The Ojibwa, better known as the Chippewa, were part of the Algonquin nation. They moved westward to this area because of European settlers. They brought guns with them. These people were forest dwellers with deer being very important to them for clothing and food. They also brought with them the knowledge of tapping hard maple trees for sugar. Their homes were dome-shaped wigwams. They covered poles with woven mats of reeds or grass or sheets of birchbark. Ojibwa means "puckered," and it is thought this came from their moccasin style.

They were very skilled in making very light birchbark canoes. In winter they would travel on dog sled or on snowshoes.

Both Tribes

Depended on the land for their food. They used more than forty plants for food, the most important plant being wild rice. They used dried dogwood leaves for tobacco.

Rivalry between the Indian groups was always there and broke out in 1835, 1842, 1845, and 1858. One area at which they were in peace was in the Pipestone area. Beautiful stone work came from these quarries. This was believed to be a sacred area. They believed the dark red stone must have been used to make their flesh. The stone was used in peace-pipes.[3]

Among customs of the tribes, property was not individualized. They had no desire to save their earnings or income. Their greatest merit was determined through the distribution of their wealth. Their communal way of life required group responsibility which made for sharing of resources. Family relationships were very close. Polygamy was practiced. They had a social form of marriage, but no religious service. The father was responsible for training the boys, and the mother for the girls.[4]

The first organized team sport in Minnesota was learned from the Indians. Lacrosse was similar to field hockey with a field several miles long.[5]

Many treaties were made with the Indians for land. The Treaty of Traverse des Sioux, July 23, 1851, and the Treaty of Mendota, August 5, 1851, provided for the cession of Sioux lands in Iowa and Minnesota, west of the Mississippi. This opened farming land. September, 1854, at La Pointe the iron mining lands were sold. February 22, 1855, the Indians ceded lands of the Red River Valley. Settlers did not abide by these treaties and settled on Indian lands, causing uprisings and eventual removal of Sioux tribes to South Dakota. The Dawes Act, 1887, gave stipulations for allotting lands to Indians. Many white men took advantage of the Indian's lack of knowledge. The treaty making policy with the Indians was abolished in 1871, because it was decided they were not really an organized government. Agreements were then made with the Indians.[6]

Today the Indians in Minnesota are mostly Chippewa. Many still like the traditional life best of hunting, fishing, trapping mink and beaver, and harvesting wild rice.[7]

FRENCH CANADIANS

In 1840, some French Canadians settled in St. Paul and began this city. In 1883 there were 8,000 in Minnesota. Most of these settled near Crookston and in the Red River Valley. Many French names were given to towns, cities, rivers, and lakes. These names come from the French Canadians.[8]

GERMANS

The main reason Germans came was because the country was divided into small kingdoms, and people had little freedom. There were many revolutions. Also, after Napoleon's rule the country was in ruins. To escape from these hardships and to have an opportunity to own some land, some of these people came to the new land.

The Germans settled on farms along the Minnesota River in Brown County. New Ulm was settled in 1855. Father Pierz led another group in settling at St. Cloud, now Stearns and Morrison Counties.

Most of the Germans were farmers. The skilled craftsmen went to the cities and towns. The Germans were hardworking and skillful. They became good citizens. They built churches, schools, stores, and factories. They brought their love of music as well as violins and cellos. They were very proud of Bach and enjoyed his music.

Some important Germans that were important to our state were: Wendelin Grimm, who settled in Carver County and brought twenty pounds of alfalfa from Germany and planted it here. This has since become an important forage crop to dairy farmers. Emil Oberhoffer organized the first Minnesota Symphony Orchestra in 1903. Ernst Albrecht, in 1855, bought furs from the Indians and established the first business in Minnesota for making fur garments.

NORWEGIANS

In 1851 there were fewer than ten Norwegians in Minnesota; ten years later there were 8,425. Most had first settled in Wisconsin and Iowa after coming from Norway. In 1869, the State Legislature sent Paul Hjelm Hansen to the Red River Valley to study the region and its opportunities. His accounts were sent to Norway and the people decided to come and settle on the rich lands they could have by living on it and improving it. The first real settlement was at Spring Grove in 1852.

Many of our churches and schools were started by Norwegians. The most notable ones were: St. Olaf College, Northfield; Concordia College, Moorhead; and Augsburg College, Minneapolis.

Very prominent men in Minnesota's history were: O. E. Rolvaag, author; F. Melius Christiansen, organizer and director of the St. Olaf Choir; and Knute Nelson, a Minnesota governor.

Skiing, an important winter sport was introduced by the Norwegians.

DANISH

The first Danish came to Minnesota to acquire land of their own. They first settled near Clark's Grove in Southeastern Minnesota. Others settled at Tyler in the Southwest and at Askov in Pine County.

The Danish people were important in developing the dairy industry in our state. Hans Peter Jensen organized the first cooperative creamery at Clark's Grove. This was used as a pattern throughout the nation. Mads Sondergaars of Hutchinson was a champion butter maker of America. Chris Ewald of Minneapolis was founder of the milk company now operated by sons and grandsons. Professor W. E. Peterson of St. Paul was knighted by the King of Denmark for research in dairying.

Hjalmar Peterson, of Danish descent, was a former governor.

ICELANDERS

These people loved democracy, learning, good books, poetry, and had an interest in civic affairs. Their first colony was founded on the Yellow Medicine River in Lyon County. They named their village Minneota.

Important people include: Val Bjornsen, state treasurer; the Gislason family, prominent in politics; as well as many prominent teachers, farmers, attorneys, businessmen, and leaders in local and state government.

IRISH

The Irish came to Minnesota because of famine in the 1840's potato crop. They also came for freedom. The first colonies were in 1841, at Currie in Murray County. Others settled at Degraff, Graceville, and St. Adrian.

Some contributions of the Irish were the building of churches, hospitals, and schools. The College of St. Thomas in St. Paul and St. Paul Cathedral are monuments to the work of Archbishop Ireland. The Irish were important as policemen and firemen. They were also successful in politics and civic affairs.

ENGLISH

In 1873, a colony from England formed at Fairmont in Martin County. They hoped to raise large crops of beans, but knew little about farming. Other settlements were at Garden City, Zumbrota, and Windom. These were more successful.

The English were a gay people, enjoying fox hunting and cross country riding. Many of them returned to England during hard times.

In 1847, William Willim built the first lime kiln in the state at Stillwater. Dr. and Mrs. William W. Mayo were also English.

WELSH

Hard work in coal mines of Wales was the main reason for these people coming to Minnesota. They settled in Lake Crystal, in Blue Earth County. They were very industrious and hard working people. They are especially noted for their choral groups. They have a deep cultural pride in literature and music.

CZECHS

The Czechs came in 1848 after a political uprising. Anton Philipp settled along the Minnesota River, beyond Shakopee in 1856, and was soon joined by four other families. This began New Prague. They also settled in Montgomery and Lonsdale, Owatonna and Blooming Prairie, in McLeod County at Silver Lake, and at Monticello and Maple Lake in Wright County. These people are noted for their interest in plays, libraries, and gymnasiums.

Some important Czechs in Minnesota were: Anton, Wanda, and Flavia Gag, of New Ulm, who were authors and painters of children's books. Professor J. J. Kovorik was a choir director, organist, and music teacher.

Dr. Charles Proshek worked with the Red Cross during World War II. Most of them were farmers - thrifty and industrious.

POLES

The Polish people came to Minnesota to farm and to work on railroads, in sawmills, on ore docks, and on the iron mines. Their settlements were in Winona, Ivanhoe in Lincoln County, and in Pine County.

Hieronim Derdowski, from Winona in 1886, established the first Polish weekly newspaper west of Chicago, "The Wiorus." Derdowski also worte poetry.

RUSSIANS

The Russians and Ukraineans came to Minnesota for political freedom. In 1880 farmers settled in the Red River Valley. They brought with them Turkey Red and Durum Red wheat seeds which are two of the best varieties in the United States.

Another reason these people came was for religious freedom. The Mennonites settled near Mountain Lake in 1873.

Alexander Granousky of the University of Minnesota has done much to solve the problem of insects harmful to farm crops. He also helped with displaced persons during World War II.

FINNS

The Finns came to escape Russian rule. In 1860, they settled and farmed near St. Peter, Red Wing, Cokato, and Annandale, The largest group settled in Northern Minnesota and worked in iron mines or became lumber jacks. The Finns are the dominant immigrant group in Arrowhead country.

The Finns have kept their own language more than any other group of people.[9] Important contributions to our society are music, the sauna, and they are noted for building the best log buildings that any American pioneer built anywhere on the continent.[10]

SCOTTISH

First settlements were around the Winnebago and Mapleton areas. They brought the curling custom, and also the bagpipe music. The early Scottish used their wives' flatirons for curling stones.

AUSTRIANS AND HUNGARIANS

These people came for political and religious freedoms. They came in the 1870's and were skilled millers. They helped our milling industry to develop roller mills for grinding wheat into flour.

Others who came worked on railroads and in iron mines.

ITALIANS

These people came because Italy was overcrowded and there was no work. They worked in cities and on iron mines.

GREEKS

The Greeks came for better living conditions and for a future for their children. Greece was a poor country. They settled in large cities and on the iron range.

In Minneapolis Peter Boosalis and Peter Maroosis started candy making. They helped establish the first Greek Orthodox Church in Minneapolis. George Vovoulis was a Greek mayor of Minneapolis. His parents came in 1909.

BELGIANS AND DUTCH

The Belgians came to Minnesota because of small farms and crowded cities in their country. Angelus Van Hee brought a colony of people which settled in Ghent in Lyon County.

The first Dutch colony of 320 people was Green Leafton, in Fillmore County. They came for land and to be able to produce many different crops. There was also a settlement in Friesland in Pine County.

The Dutch brought with them the art of growing tulips and other flowers.

FRENCH

Although most of our French people were French-Canadians in Minnesota, Edmond N. La Croix brought from Europe the secret of a new method of milling hard wheat so that the undesired husks were eliminated.

JEWISH

In 1851 some Jews came to Minnesota from Germany. Most of them settled in St. Paul and Minneapolis. They were usually engaged in manufacturing and selling. Many of them were active in providing recreation centers for people in crowded areas.

CHINESE, JAPANESE, AND MEXICANS

Most of these people came from other parts of the United States to work on railroads, in factories, and on iron mines.[11] The first Mexicans to come were employed by the Minnesota Sugar Company operating a factory at Chaska. More Mexican labor was brought during World War I for agricultural work and to aid in building barracks to house the new draft army.

Some customs brought to Minnesota by the Mexicans included their language which they used in their homes. Courtesy could always be observed among family members. The Mexicans were proud to keep Spanish-type names rather than adopting Anglo-Saxon names. Many of them were very devout Catholics. These people were very artistic and musical. Parents did not believe that a lot of education was necessary. Children were encouraged to work and help out families. Usually the Mexicans would settle in an established Mexican district for protection, understanding, and companionship. Because these people came later, they have found it harder to become a part of the community.

NEGROES

The earliest Negroes came as trappers or as slaves of Indian agents and Army officers at Fort Snelling. The freed slaves then stayed. Other reasons they came to Minnesota was to work on steamboats on the Mississippi River, to work as waiters and porters, to work in barber shops, and a few were public employees. Many of them first came to Fort Snelling and then to other towns on the rivers. Later they moved to the Minneapolis-St. Paul area. In 1870 the Negroes in Minnesota had their own newspaper. In 1880 there were 2,000 in the state.

Many times the Negroes could not buy land. Sometimes they would rent land, build a house and have someone move it if they had to. Mr. Moffatt was one of the first to buy a lot in St. Paul. By 1890 movements were beginning to keep the Negroes in one area.[12]

SWEDES

The first settlement of Swedes was near Scandia about 1850. Large numbers of them settled at Lindstrom, Chisago City, Center City, and in the St. Croix River Valley. In 1858 Hans Mattson persuaded thousands to come to Minnesota to the Red Wing area. In 1868 he brought two shiploads of immigrants. In 1858 there were 3,178 Swedes in Minnesota; by 1910 there were more than 122,000.[13]

Swedish people came to Minnesota for many reasons. Advertisements in Swedish newspapers expressed need for 3,000 workers on the railroad at Duluth. Lakes, streams, and timber areas of Minnesota were much like their homeland, and the rich land could be obtained cheaply. They also came for religious freedom and political freedom.

The Swedes made many contributions to our state. They were noted for community cooperation and neighborliness; they were always ready to aid, comfort and cheer others. They practiced diversified farming and developed cooperatives for marketing and consumer needs. Alsike clover, victory oats, and hannchen barley were introduced by Swedes to Minnesota. They introduced and practiced good methods of forest conservation. Work with wood and metal was natural to what they learned in Sweden. The buffet style of dinner called smorgasbord was introduced by the Swedes.

The Swedes favored separation of church and state. The second oldest Swedish College was founded in 1862 near Red Wing. Thirteen years later the college was moved to St. Peter and became Gustavus Adolphus College. Bethel College and Seminary in St. Paul was established by the Swedish Baptist Church. T. A. Erickson of the College of Agriculture in St. Paul was founder of the 4-H in Minnesota. Many other contributions were made in education.

Seven of our governors have had Swedish parentage. John Lind attended Gustavus College in St. Peter and studied law at the University of Minnesota. He was elected to the United States Congress from Minnesota in 1886 and became a Minnesota governor in 1898. He was the first Swede to be a congressman and governor in the United States. John A. Johnson, born in St. Peter, was governor in 1906. Charles A. Lindbergh, Sr., was a congressman from Minnesota.

Fredrika Bremer wrote a book of letters in 1849 which helped bring many immigrants to Minnesota. Swan J. Turnblad was editor and owner of a newspaper in Minneapolis called the Svenska Amerikanska Posten. This newspaper had the largest circulation of any Swedish newspaper in the world. Albin Widen wrote the book Now the Prairie Blooms which describes the hardships of settlers in Minnesota. Annette Turngren wrote the books Copper Kettle and Shadows into the Mist. Both of these were Minnesota pioneer stories. Much of the verse and prose written by Swedish immigrants was about nature, religion, and longing for their homeland.

Professional men were not eager to come to poor Minnesota settlements. Some came after communities were developed and were leaders in the community. Dr. John Ecklund, Duluth, was one of St. Luke's Hospital founders. Drs. Carl Reignell, A. E. Anderson, and Alfred Lind were founders of Swedish Hospital in Minneapolis. Drs. Erik Lundholm and Olaf Sohlberg were leaders in building Bethesda Hospital in Minneapolis. Dr. Earl began the Earl Clinic in St. Paul. Swedish massage, which is good for arthritis, paralysis, and nervous disorders was brought by the Swedes.

Gustaf Johnson established a music school in Minneapolis in 1875. He was a pioneer in teaching, composing, and directing groups in the Upper Midwest. J. Victor Bergquist, born in St. Peter, studied in Berlin and Paris, and was organist in several churches in Minneapolis as well as teaching and composing music for high school students.

The home of Swan J. Turnblad is now the American-Swedish Institute of Art in Minneapolis. They have yearly exhibits. Woodcarving came naturally to the Swedes. Their homes had many carved wood objects. Carl Milles, Swedish born, carved the statue of the Indian in the lobby of St. Paul City Hall from Mexican onyx.

Other important contributions were made by Carl G. DeLaval, 1877, who invented the cream separator. Carl Eric Wickman, of Hibbing, had the idea of a "jitney" or bus service for getting miners to the mines. This idea led to the Greyhound Bus Corporation. Swedish Olaf Ohman discovered the Kensington Runestone in 1898.[14]

SUMMARY

All of these ethnic groups helped our state to develop and contributed to the society we have today. Many customs are kept alive through celebrations and traditions. A leader at a folk dancing festival said, "For three hundred and sixty four days a year we celebrate our unity. Today we have come together to celebrate our differences."[15] Perhaps there are few among them who could remember what the differences were. It is good to be proud of our heritage and the things that bring us together, but also set us apart as distinct human beings. By studying and understanding another's heritage, we can be more aware of their feelings and attitudes. In the end better understanding and cooperation could be a result.

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CULTURAL OBSERVANCES IN MINNESOTA

St. Paul - St. Patrick's Day Parade, March 17

Minneapolis - Syttende Mai (Norwegian), May 16

Minneapolis - Volkfest (German), June 13

Willmar - Kaffe Fest (German), June 24-26

Red Lake - Indian PowWow (Chippewa), July 4

Minneapolis - Grunlovs Dag (Danish), June 6

New York Mills - Juhann Usjulah (Finnish), June 18-20

Minneapolis - Svenskarnas Dag (Swedish), June 27

Edgerton - Dutch Festival, July 13-14

Rochester - Greek Festival, July 18

Henderson - Sauerkraut Days (German), July 23-25

Eveleth - All-Slav Day Picnic, July 25

New Ulm - Polka Festival, July 26

West Concord - Berne Swissfest, August 10

Askov - Rutabaga Festival and Danish Days, August 20-21

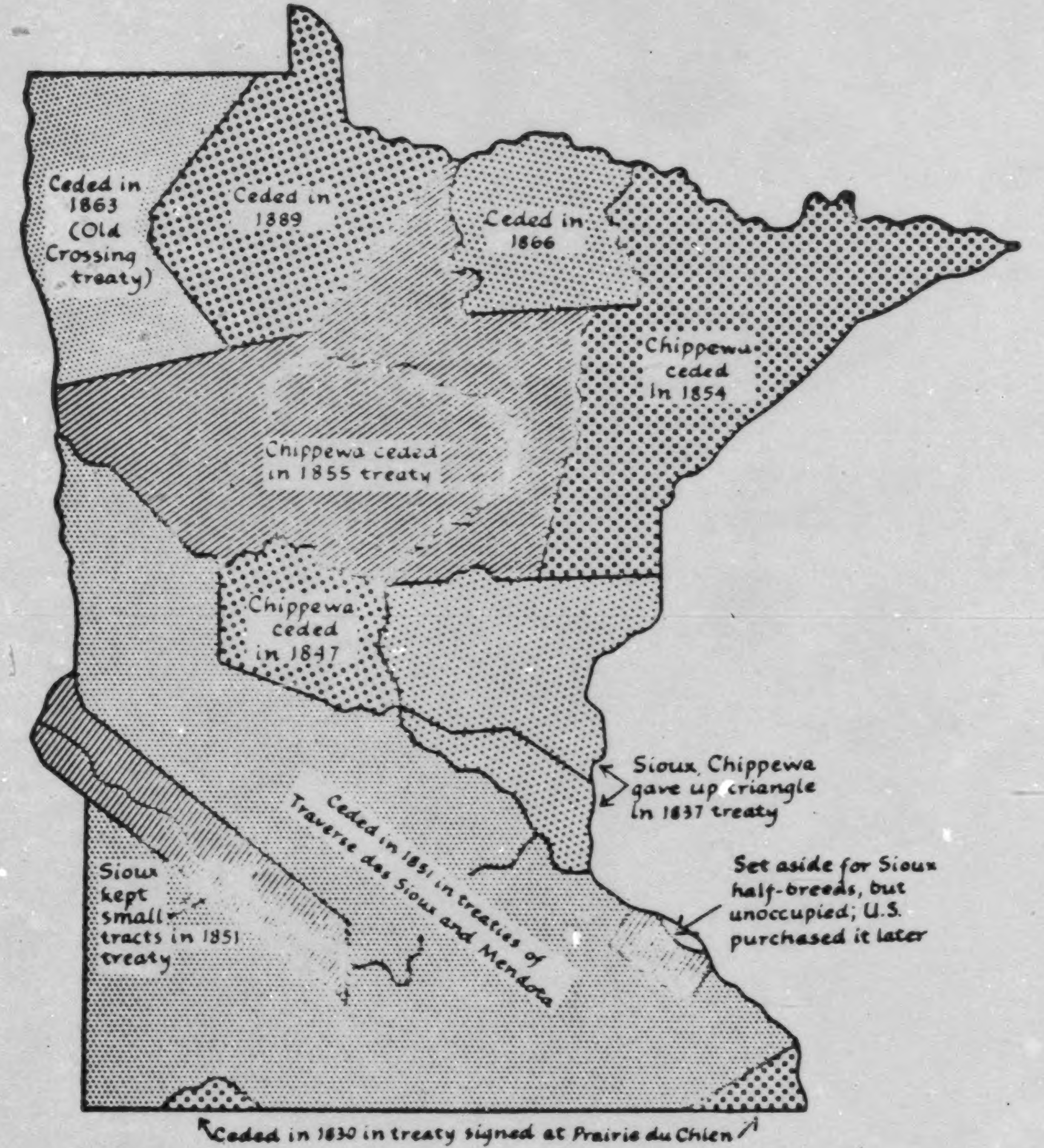
Montgomery - Kolacky Days, September 12

Montevideo - Fiesta Days (to honor namesake in Uruguay), June

Pipestone - Song of Hiawatha Pageant, July and August

Lake Crystal - Ganu (Welsh) Hymn Sing, February

The land cessions by the Indians in Minnesota (adapted from Poatgieter and Dunn's *Gopher Reader*).


Ceded in 1863 (Old Crossing treaty)
Ceded in 1889
Ceded in 1866
Chippewa ceded in 1854
Chippewa ceded in 1855 treaty
Chippewa ceded in 1847
Sioux, Chippewa gave up triangle in 1837 treaty
Set aside for Sioux half-breeds, but unoccupied; U.S. purchased it later
Ceded in 1851 in treaties of Traverse des Sioux and Mendota
Sioux kept small tracts in 1851 treaty
Ceded in 1830 in treaty signed at Prairie du Chien

OH9

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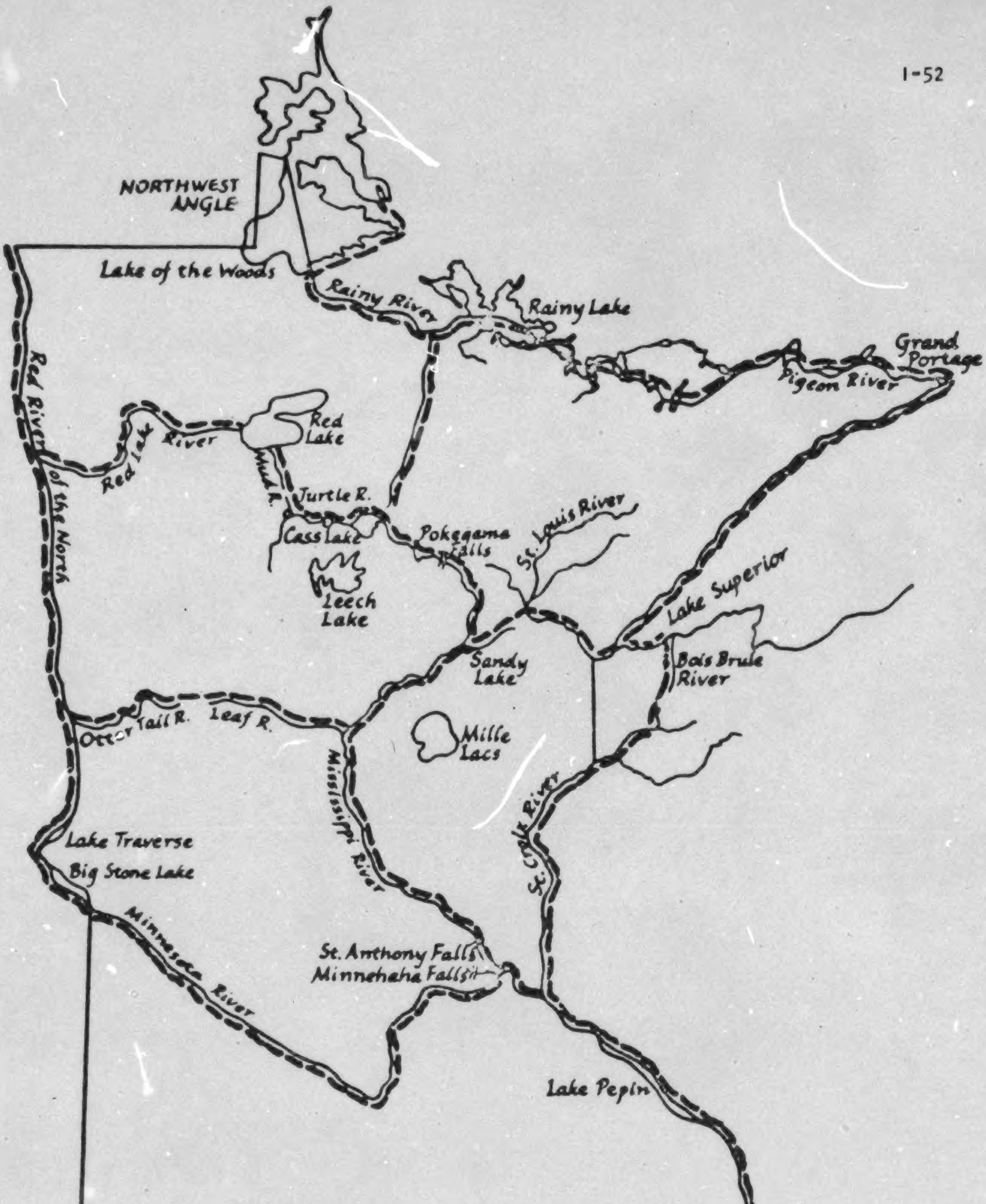
NORTHWEST ANGLE
Lake of the Woods
Rainy River
Rainy Lake
Grand Portage
Pigeon River
Red River of the North
Red Lake
Red Lake River
Mud R.
Turtle R.
Cass Lake
Pokegama Falls
St. Louis River
Leech Lake
Lake Superior
Sandy Lake
Bois Brule River
Otter Tail R.
Leaf R.
Mille Lacs
Mississippi River
St. Croix River
Lake Traverse
Big Stone Lake
Minnesota River
St. Anthony Falls
Minnehaha Falls
Lake Pepin

The waterways of Minnesota (adapted from Robinson's *Early Economic Conditions and the Development of Agriculture in Minnesota*).

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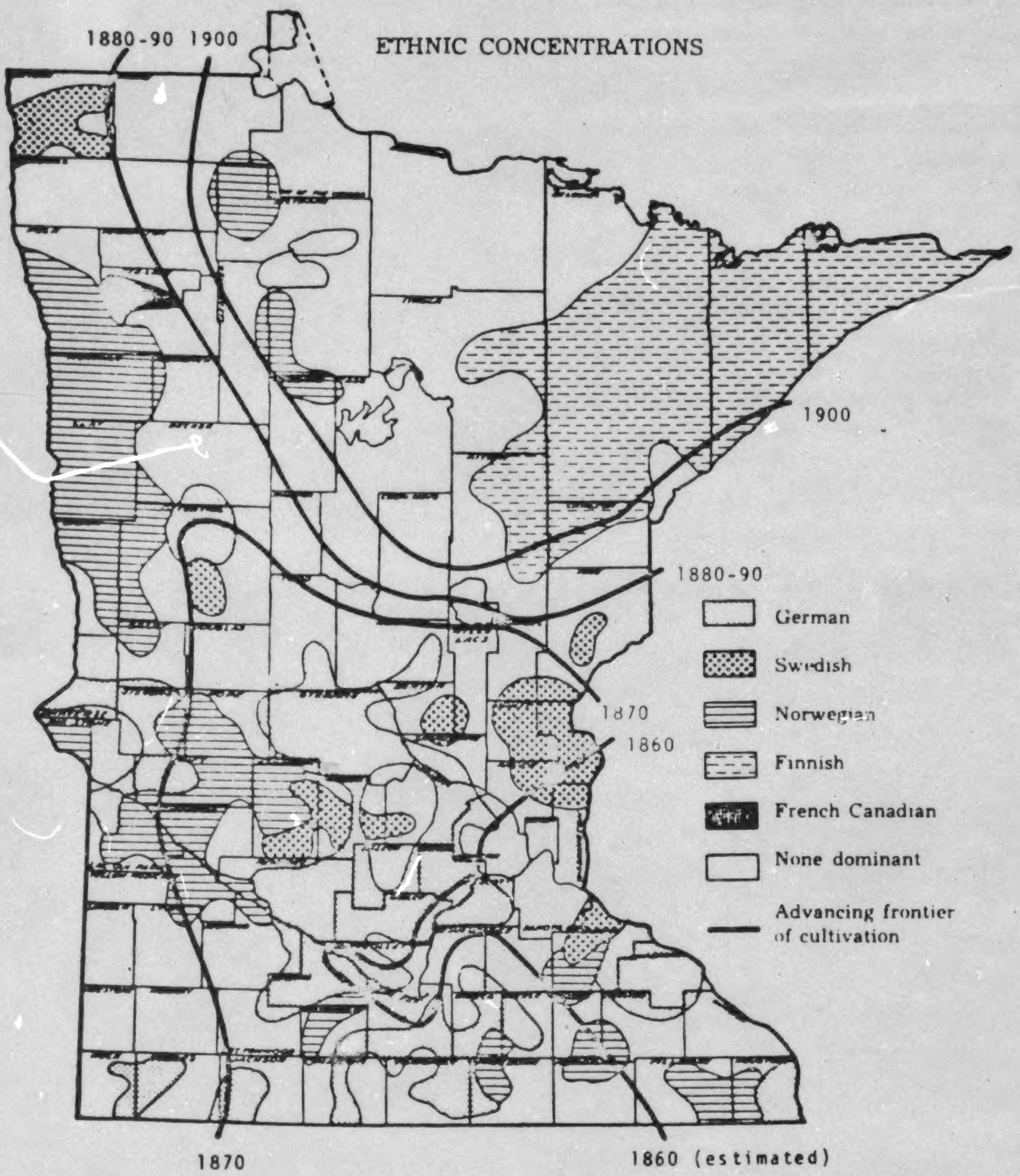
ETHNIC CONCENTRATIONS


1880-90
1900
1900
1880-90
1870
1860
1870
1860 (estimated)
German
Swedish
Norwegian
Finnish
French Canadian
None dominant
Advancing frontier of cultivation

Generalized from Dr. Douglas Marshall, *Minneapolis Tribune*, August 28, 1949.

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Aboriginal People of Minnesota

Minnesota History and Government, Part 1, Wilderness to Statehood.

Minnesota: Its Early Beginnings, set of 4 fs/2cas.

Minnesota: Statehood to Present

Tapes

Along the Voyagers Highway

The Crusader (Theodore Haeckeb and the dairy industry)

Frontier Doctor (Dr. Charles DeWitt and the fight against frontier diseases)

The Gold Rush (Yes, Minnesota had one in 1866)

The Harvest (Wheat in Minnesota in the 1870's)

The Homesteader (Land speculators and the Red River carts)

Schoolmarm (Education in the 1850's)

The Sioux Treaty (Minnesota in 1851)

Address for filmstrips: 1, 2 and 4 are available through the University of Minnesota, 3 is available from Candle Media Productions, Box 256, Sauk Rapids, MN 56379.

Address for tapes: Listing of tapes from KUOM Radio, University Media Resources, University of Minnesota, Minneapolis, MN 55455.

PERSONAL ETHNIC STUDIES:

An Approach to Studying Minnesota History

A Unit for Fourth Grade

By

Beth Krebs

RATIONALE

All students need broadening and enriching materials while studying Minnesota history. Although most Minnesota students have had family roots in the region for many years, they are aware of very little concerning their family history in the area. This unit is intended to be a guided study whereby a student can learn more about his own ancestry and ultimately gain a greater sense of personal and family pride. This will be acoomplished by discussing, researching and reporting, viewing filmstrips and movies, interviewing local resource people, questioning family members, and sharing the findings with the class. A collection of possible activities are included. The choice of these should be guided by the amount of time available and the interests of the class. With the exception of Goal A, all could be presented as options.

Our American culture is really a diversity of backgrounds, each group which contributed to it deserves recognition and respect. If the students individually, and collectively, come to recognize and respect their ethnicity more fully, the purpose of the unit will have been accomplished

UNIT OUTLINE

GOAL A To understand that different ethnic groups came to occupy particular regions of Minnesota and that certain groups still predominate in regions.

Objective 1: The student will be able to discuss where ethnic groups settled in Minnesota.

Objective 2: The student will demonstrate skill in may reading.

Objective 3: The student will be able to trace the route his ancestors took to reach Minnesota.

Activities:

View transparencies showing where groups settled.

Label a world map showing origin of ancestors.

Build a bulletin board display "How We Arrived in Minnesota" tracing route of each student's ancestors.

GOAL B To gain a greater knowledge and understanding of one's own ethnic heritage.

Objective 1: The student will be able to discuss the unique characteristics of his ethnic group.

Objective 2: The student will demonstrate familiarity with the customs and arts of his ethnic group.

Objective 3: The student will be able to teach another some words in the language of his ethnic group.

Objective 4: The student will display a sense of pride in his own family.

Activities:

Research in the library, and report to the class, about one's ethnic group. The report should include: the location of the group's nation of origin, any dominant physical characteristics, dominant religious affiliation, reasons for and time of greatest migration, principal occupations, special skills.

Listen to ethnic music and learn dances.

Demonstrate games and sports associated with an ethnic group.

Collect recipes and assemble a cookbook of ethnic foods.

Make a continuing list of words from the languages of each group, having students tape record them for others.

Make puppets dressed in the traditional styles of one's ethnic group.

Share pictures of family members as a "show and tell" activity or for a bulletin borrd.

Display objects associated with their family history. (e.g., household items, grandfather's watch, clothing)

Relate anecdotes from one's family or ethnic group's history in Minnesota.

Have each student chart his family tree as far back as he is able to trace it.

GOAL C To recognize that many people from one's ethnic group have made contributions to Minnesota society.

Objective: Each student will demonstrate familiarity with at least one noteworthy Minnesotan from his ethnic group.

Activities:

Research and report orally on a historical personage or a member of one's own family whom one admires.

Sketch a prrtrait of a noteworthy Minnesotan, and write a caption describing his/her contributions.

GOAL D To develop an awareness of ethnic observances in Minnesota.

Objective: The student will be able to describe some of the ethnic celebrations held annually in Minnesota.

Activities:

Have students share information about celebrations in which they have participated.

Write letters to ethnic associations for information about celebrations.

Construct a calendar showing the ethnic celebrations which are scheduled in Minnesota.

Locate on a map the places where celebrations are held.

EVALUATION

The objectives stated above serve as criteria for evaluation. In addition to these, however, a teacher might wish to plan culminating activities which serve also as a means of evaluation. Here are three suggestions:

1. Ask each student to write an essay (or make a tape recording) in answer to one or more of these questions:

"What makes me who I am?"
"Why am I proud of myself?"
"Why am I proud of my family?"

2. Initiate a "Magic Circle." Students sit in a circle to discuss a question. There is no "hand-raising," and no judging of responses. Each person may speak once, if he chooses, then listens to others. One topic is used for each session. For this unit, topic questions might be:

What have you learned most about your family?
What impressed you most about other ethnic groups?
Are there some ethnic groups not represented in this room? Do you know anything about them?

3. If school policy permits, plan a party for tasting traditional foods, wearing authentic costumes, singing songs, dancing and playing ethnic games. Students from other classes (and/or parents) could be invited to come and browse through the displays set up for this event. Class members would serve as guides to answer questions and present a short program.

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Periodicals

Gopher Historian. Minnesota Historical Society, 690 Cedar St., St Paul. Three issues, $2.00 per year.

Minnesota History. Minnesota Historical Society, Published quarterly.

Roots. Minnesota Historical Society.

Filmstrips

Minnesota Film Strip Service, 7 Gloria Drive, San Rafael, California, 94901.

Minnesota: Land and People Series. $37.50/set

1. Minnesota's Physical Features
2. Minnesota's Water Resources
3. Minnesota's Underground Resources
4. Agriculture in Minnesota
5. Minnesota's Manufacturing Industries
6. Places of Interest and Beauty

Minnesota History and Government Series. #37.50/set

1. Wilderness to Statehood
2. Statehood to the Present
3. Minnesota Government

Audio-Visual Education Services, University of Minnesota, 30 Shops Bldg, Minneapolis, 55455.

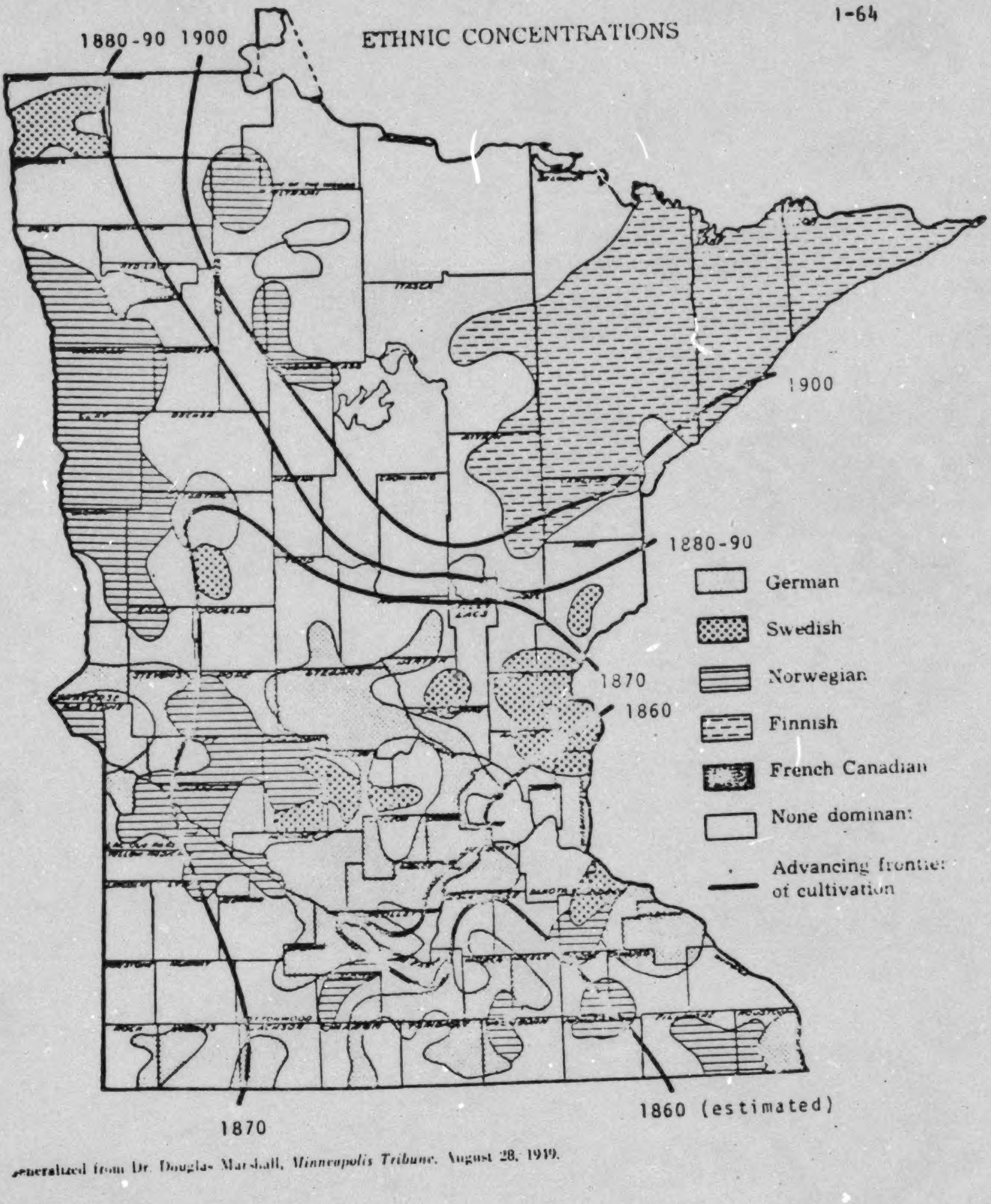
Minnesota Studies Series. Color. $7.00 each.

1. Aboriginal Peoples of Minnesota.
2. Pioneers of Minnesota.

Candle Media Producations, Box 256, Sauk Rapids, Minnesota, 56379

Minnesota: Its Early Beginnings

ETHNIC CONCENTRATIONS


1880-90
1900
1900
1880-90
1870
1860
1870
1860 (estimated)
▢ German
▨ Swedish
▤ Norwegian
▤ Finnish
■ French Canadian
▢ None dominant
Advancing frontier of cultivation

Generalized from Dr. Douglas Marshall, *Minneapolis Tribune*, August 28, 1949.

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STATE POPULATION

Minnesota Census for	1860	1880	1900	1920
INDIANS*	2,369	2,300	9,182	8,761
AMERICAN BORN WHITES	113,295	300,000	1,246,076	1,882,772
AUSTRIANS	860	2,067	8,872	11,550
BLACKS	259	1,564	4,959	8,809
CANADIANS	8,023	29,631	47,578	33,732
CZECHS (BOHEMIANS)	**	7,759	11,147	12,626
DANES	170	6,071	16,299	16,904
ENGLISH	3,462	8,495	12,022	10,958
FINNS	**	**	**	29,108
FRENCH	867	1,351	1,449	**
GERMANS	17,540	66,592	117,007	74,634
HUNGARIANS	**	356	2,182	4,277
IRISH	12,831	25,942	22,428	10,289
NORWEGIANS	8,425	62,521	104,895	90,188
POLES	127	2,218	11,361	18,537
RUSSIANS	59	2,272	5,907	16,100
SCOTS	1,079	2,964	4,810	3,928
SWEDES	3,172	39,176	115,476	112,117
SWISS	1,085	2,828	3,258	2,720
YUGOSLAVS	**	**	**	10,697

*It is unlikely that the Indian population was accurately counted.

**Figures are unavailable.

FROM THE LAND OF THE MIDNIGHT SUN
TO THE
FERTILE PRAIRIE OF MINNESOTA

A Unit For Grade 4

By

Renee C. Tollefson

RATIONALE

Most children are curious and inquisitive about the world around them. As the fourth grader looks around his natural surroundings, he wonders about other people and their surroundings. He considers the possibilities of travel to other countries for himself some day. The fourth grader cannot take a field trip to Norway, but must resort to scale models, readings, discussion, and much activity. This unit will expand their natural interests, develop understandings, and provide varied experiences. When these goals are implemented, they will assist the student in examining his own ethnic background more closely, clarify attitudes of another ethnic background, and develop specific skills that will unlock the door to the fascinating world around them.

STUDENT OBJECTIVES AND INSTRUCTIONAL ACTIVITIES

The objectives and activities of this unit will help pupils:

GOAL A: GROW IN AN UNDERSTANDING OF THEIR OWN PHYSICAL AND SOCIAL ENVIRONMENT AND THEREBY MEET IN A MORE EFFECTIVE WAY THEIR UNDERSTANDING OF SIMILARITIES AND DIFFERENCES OF ANOTHER ETHNIC CULTURE

Student Objective: The children will develop comparisons between Norway and the children's local area

1. The children will know the location of Norway, the United States, and then their own town.

   Activity: (Kit Aa21, 550 MAN)

   Show filmstrip Man's Earth Home
   Discuss contents of filmstrip
   Discuss where the children live, use values clarification to encourage creative thinking
      a. What color is Blooming Prairie?
      b. If you were to change something in your hometown, what would it be?
      c. Who is your hometown hero?
      d. If you were to do something to benefit your town, what would it be?
      e. What one word comes to mind when you hear the word Norway?
   Locate Norway
   Compare location to the United States and Blooming Prairie (i.e., size of countries)
   Discuss time changes (this would result in a science unit on revolution and rotation of the earth)

2. The children will decide how climate affects people in each locale.

Activity: (Visual Aid Plates 8-9, 10 914.81)

Make a model map and put in these specific regions: North Sea, Sogne Fjord, Long Mountains, Dovre Mountains, West Country, South Country, East Country, North Cape.
Discuss Norway's climate and how the above regions affect their weather
Discuss types of clothing worn by people in these different regions being sure to bring out why they must wear that specific type of clothing
Draw miniature pictures of clothing being worn by people of these specific regions and pin or paste them to the corresponding regions on the model map the children have made.

Activity: (Worldbook Atlas, p. 165)

Make a model map of the United States
Divide the states into sections: Pacific Coast, Rocky Mountains, Southwestern, Midwestern, Southern, Middle Atlantic, New England.
Discuss climate in each region of the United States
Discuss types of clothing worn by people in these regions, plus Alaska and Hawaii.
Draw pictures of clothing worn by people in these regions. Pin or paste them to the model map.
Compare the similarities and differences of the two countries.

3. The children will grow to better appreciate their ethnic traditions and customs and to learn about the traditions and customs of Norway.

Activity: (914.81 plates 6-40-41)

Discuss the traditions and customs of each class member ie, Christmas, Easter, Thanksgiving, Fourth of July and how they celebrate each holiday.
Read "Some Norwegian Festivals" from the book Looking At Norway (p. 28)
Compare Norwegian festivals to U. S. holidays or festivals.
Make a comparison chart of each holiday or festival
Discuss foods served at Christmastime in each country.
Make a Norwegian food of the class's choice in class.

4. To learn about the capital city of Norway and to compare it to the capital city of Minnesota.

Activity: (Slide presentation)

After location of Norway's capital, Oslo, children will locate Minnesota's capital, St. Paul and the United State's capital.

Show pictures of each capital city.
Discuss aesthetic values of each city.
Supply a sand table for children to build model cities of each capital.
Children will note differences in architecture and style of buildings.
(This activity will also result in a learning experience of type of geography surrounding each of the capital cities and its major industries which the children will be inclined to do research for that they will incorporate into their model)

5. The children will draw their own conclusions concerning education in Norway and in Blooming Prairie.

Activity: (914.81 plate 42)

Discuss at what ages children start school.
Read "Education" from Life in Norway.
Discuss learning activities and subjects taught.
Have the children decide which country's educational system they prefer. Then have the children write a story as to why they chose that particular country's educational system.

6. The children will discuss and learn about the differences and similarities between governments.

Activity:

Who rules each country? (King--Norway; President--U.S.)
Discuss Legislative Body of the United States.
Compare it to Norway's Parliament.
Make a comparison chart of the two country's governments.
Make a replica of Norway's flag. Compare it to the flag of the U.S.
Show class a picture of the Seal of the United States and discuss its meaning.
Show class a picture of Norway's Coat of Arms and discuss its meaning.
The children will make a values shield of their own life which will have meaning to each individual child.
Discuss each child's shield.

GOAL B: DEVELOP ATTITUDES OF COOPERATION AND RESPONSIBILITY

Student Objective: To participate in activities which encourage creative thought and effort and which result in responsibility and cooperation both individually and in groups

Activities:

Get to know members of group
Share in planning
Share in using materials
Assume responsibility for a definite share of
the work
Understand the need for discussion rules
Abide with group decisions and procedures
Take turns in talking

GOAL C: DEVELOP AN AWARENESS OF AVAILABLE RESOURCES OF ALL KINDS FOR USING LIBRARY SOURCES

Student Objective: Introduce the children to the process of location of resource materials in the library

Activity:

Introduction to the Card Catalog (Eyegate)
The Card Catalog (Media Masters, Inc.)
Explaining the Dewey Decimal System (Eyegate)
Classification System (Ed. Services)
Using the Library (Eyegate transparencies)

GLOSSARY

Bunad (BOO nah) A richly embroidered national costume worn on special occasions.

Dovre (DAWV reh) Mountains The name given to the mountain ridges south of Trondelag. Average elevation is about 5,000 feet.

East Country A region of Norway, located south of the Dovre Mountains and east of the Long Mountains.

Fjord (FYORD) An ice-carved valley that forms an arm of the sea. Most fjords have steep, rocky sides.

Julenisse (YOO leh NISS eh) A Norwegian word meaning "Christmas Elf." He is similar to our Santa Claus.

King Olav (OHlahf) V. The present King of Norway. He ascended to the throne upon the death of his father, King Haakon VII in 1957.

Kjolen (CHUHLen) Mountains The mountains that stretch through the entire length of Norway and form part of the boundary between Norway and Sweden.

Long Mountains The name given to that part of the mountain backbone of Norway which lies south of Jotunheimen. Average elevation is between four and five thousand feet.

Midnight sun The summer sun shining at midnight in the Arctic Region.

Midsummer Eve A popular celebration held in Norway on June 23. Also known as Eve of St. John's Feast.

North Cape The northernmost point in Norway and in Europe.

Oslo (OHS loh) The capital and largest city in Norway. Located in the East Country at the northern end of the Oslo Fjord. The history of Oslo goes back to the 11th Century.

Oslo Fjord The longest fjord in the East Country. It is about sixty miles in length.

Parliament Norway's lawmaking body, elected by the people of the country.

Realskole (rehAHL skoo leh) A Norwegian secondary school with a three-year course of study. About the same as an American high school.

Riskrem (REES krehm) A favorite Norwegian dessert made of rice pudding and whipped cream.

Rosemaling (ROO seh mal ing) A Norwegian word which means rose painting.

Sogne (SONG nuh) Fjord An inlet of the North Sea. The largest and deepest fjord in Norway. It is over 110 miles long and over 4,000 feet deep at its deepest point.

South Country The region along the south coast of Norway

Stave church An ancient wooden church covered with pointed wooden shingles. The name comes from four tremendous wooden posts that support its four corners. These churches were built in Norway during the Middle Ages.

Stikkball (STICK ball) A Norwegian children's game in which a ball and bat are used.

Storting (STORE ting) The Parliament of Norway, which meets in Oslo

West Country The region of southern Norway which lies on the steep western slope of the Long Mountains.

STUDY SOURCES

Maps - Globes:

- Identify physical features
- Locate features and places on map/globe
- Use map and globe symbols
- Acquire a sense of distance
- Learn and tell cardinal direction on map
- Develop the sense of relationship of environment and natural features to man's activities
- View the earth as a sphere using a globe

Library Books:

- Determine contents of a book from its title
- Use a table of contents, title page
- Recognize fiction and non-fiction
- Identify books as sources of information

Encyclopedia/Dictionary:

- Learn how to use the encyclopedia (index, alphabetize)
- Alphabetize, using guide words

Charts and Graphs:

- View simple charts and graphs

Magazines:

- Find pictures and articles related to topic

Interviews:

- Plan the interview
- Meet people courteously
- Ask questions
- Listen attentively

EVALUATION

The evaluation of this unit would be the end result of suggested activities, and the children's enthusiasm for learning more about Norway and their own country throughout the different curriculum areas. The completion of the sand table would show what the children learned from completed library research. The creative writing lesson and values shield would indicate creativeness in the children.

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Xan, Mrs. Erna (Oleson). Norwegians in Wisconsin. University of Wisconsin, 1950.

Blegen, Theodore. Land of Their Choice. University of Minnesota Press, 1955.

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DeSordi, Marvel and Stavig, Arthur. Prillar-Guri, A Heroine of Old Norway. Pine Hill Press, 1972.

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AUDIO-VISUAL MATERIALS

Introduction to the Card Catalog. Eyegate.

The Card Catalog. Media Masters, Inc. (Cassette and filmstrip)

Explaining the Dewey Decimal System. Eyegate.

Classification System. Educational Services. (Cassette and filmstrip)

Transparency - Using the Library. Eyegate.

THE MEXICAN-AMERICAN

A Unit for the Intermediate Grades

By

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Duane Hiti

THE MEXICAN AMERICAN

Rationale

This unit is intended for intermediate grades social studies or as a supplement to Minnesota history unit.

Because of the large number of Mexican American students in the district, children need to become aware of and to understand the contributions to the State of Minnesota and the local area of the Mexican American culture.

COURSE OUTLINE

GOAL A: TO UNDERSTAND AND RESPECT THE FUNDAMENTAL SIMILARITIES THAT EXIST AMONG PEOPLE

Objective 1: To recognize the primacy of the family unit in all cultures regardless of family type.

Activities for Student:

- Using own family identifies members of the nuclear family (parents and children) and extended family (parents, children, aunts, uncles, grandparents, cousins, and so on).
- Notes in stories of other cultures that the characters are grouped into families of varying sizes.

Objective 2: To recognize the social structures larger than the family that exist in all cultures to meet basic needs.

Activities for Student:

- Identifies basic needs of people. Examples: food, shelter, clothing, socialization (education), children, other people, communication, goals in life, security, freedom of expression.
- Brainstorms for reasons why languages are common to every culture.

GOAL B: TO ACQUIRE KNOWLEDGE OF HUMAN AND CULTURAL DIVERSITY

Objective 1: To acquire basic understanding of physical and cultural diversity.

Activities for Student:

- Sees films, narrated or non-narrated, which present cultural characteristics of diverse societies.

Objective 2: To demonstrate knowledge of intercultural variations in diverse societies.

Activities for Student:

- Reports on several elements common to all societies to identify variations in solutions to needs. For an example: athletic sports, bodily adornment, drama, dance, music, entertainment, rituals such as courtship, feasting, mourning and funeral rites, greetings, marriage, and religions.

- Recognizes variations in meaning of body language from one culture to another. Examples: customs which guide human behavior in various cultures--such as mannerisms of greeting (handshake, folded palms of hands, kissing).

Objective 3: To demonstrate knowledge of intracultural variations in American society.

Activities for Student:

- Mexican American contributions: place names and names for objects, foods, arts and architecture, cowboy life style, mission system, and dry farming/irrigation.

GOAL C: TO DEVELOP RESPECT AND APPRECIATION FOR HUMAN AND CULTURAL DIVERSITY

Objective 1: To note the relative poverty of our culture if the contributions of only one ethnic group were available.

Activities for Student:

- List things which have come from other cultures which students would give up with reluctance.

- Prepares food associated with different ethnic groups.

- Explains the appeal or interest of foods from other ethnic groups.

- Describes the ways in which certain rituals or events are observed in different cultures.

GOAL D: TO UNDERSTAND THE DEHUMANIZING EFFECTS OF SUPERIOR/INFERIOR RELATIONSHIPS

Objective 1: To become aware of the ways in which superior/inferior relationships affect people.

Activities for Student:

- Through creative dramatics role-plays and analyzes the feelings caused in subservient situations.

- Analyzes the feelings of people who have been humiliated in a subservient position in society, i.e., in stories or daily life.

- Analyzes the feelings and behaviors of the superior individual in superior/inferior relationships.

GOAL E: TO RECOGNIZE THE CONTRADICTIONS THAT EXIST BETWEEN PROFESSED PERSONAL BELIEFS AND BEHAVIORS

Objective 1: To define citizenship and its implications for personal behavior.

Activities for Student:

- Participates in a class discussion in which students list the qualities of a good citizen.

- Tells about something the student has done which was an act of good citizenship.

- Role-plays a situation demonstrating both good and bad personal citizenship behavior.

GOAL F: TO ASSIST ALL STUDENTS IN DEVELOPING A STRONG, POSITIVE SELF-IMAGE

Objective 1: To value one's self as a human being and demonstrate self-confidence in one's relationships.

Activities for Student:

- Relates positively with classmates and other school personnel

Objective 2: To become aware of one's personal strengths and areas of competence.

Activities for Student:

- Lists the things about oneself of which one is proud

Objective 3: To develop pride in one's heritage.

Activities for Student:

- Presents a brief oral report on family background.

GOAL G: TO REALIZE THAT IMPROVING THE QUALITY OF HUMAN INTERACTION IS A NEVER-ENDING PROCESS

Objective 1: To improve individual interaction with peers as the school year progresses.

Objective 2: To respond to disruptive experiences with increasing skill and understanding.

Objective 3: To apply all pertinent previously stated goals to daily classroom situations.

RESOURCES

Print:

Luis Garzon, possibly the first Mexican American to settle in Minnesota (in 1886), was a professional musician, an oboe player who came with an orchestra from Mexico City to perform in the Twin Cities. He stayed on, playing with the Minneapolis Symphony and other local groups. Years later, when other Mexican Americans had come to Minnesota, Luis Garzon opened up a small Mexican grocery in the West side barrio of St. Paul. This colonia soon made him one of their first leaders.

By 1907 Minnesota was growing sufficient sugar beets to warrant the construction of a sugar beet factory in Chaska which brought increasing numbers of Mexican Americans to Minnesota. The meat packing firms also began to encourage Chicano migrants to take a chance on year-round work in the unskilled labor force. News about urban employment spread to Texas and before long more and more Tejanos (Chicanos from Texas) and Mexican War refugees came to the "flats" of the West Side. Some went to Minneapolis. By now the truck farming industry, particularly the potato industry in Hollandale (Freeborn County) and in the Red River Valley, was also attracting Chicano labor. Soon railroads and other factories were employing Chicanos.

The shortage of labor caused by World War I again created the impetus for Chicano migration into Minnesota. By 1920 there were seventy or more permanent Mexican American families in St. Paul. The sugar beet industry was by now a large scale operation. Sugar refineries were built in East Grand Forks, Moorhead, and Crookston. Each year more and more Chicanos got off the migrant path and settled into an urbanized colony, generally in St. Paul, promoting an urban life style in general and a Mexican life style in particular. The families remained close and separate from the community at large. Their extended family lines kept meeting their social needs. Their ethnic culture and traditions, along with their Spanish language, kept them ethnically homogeneous and content. By 1930 there were over four hundred Mexican Americans living in the city. Children attended school and many looked to social and religious institutions for special services. Some of those services became available.

The Neighborhood House offered English, recreation, job leads, and so on. In 1924, aging Luis Garzon and others started a Chicano men's club called the Anahuac Society. Like today's counterparts such as LULAC (League of United Latin American Citizens), the Spanish Speaking Culture Club, and the committees to celebrate Mexican Independence, the main object of the Anahuac Society was to rejoice in the Chicano culture and raise money to help fellow countrymen in need. In 1930 the Mission of Our Lady of Guadalupe became the paramount social, educational and religious center for the Mexican American St. Paulites. To this day, it is a fundamental part of our lives. It, more than any other institution, encouraged the Chicanos to settle as permanent residents. By 1937 over two-thirds of our approximately 2,000 Chicanos were native born, many of them in Minnesota.

The World War II labor shortage required the United States to import labor from Mexico. These importations were meant to be a temporary war measure, but they lasted twenty-two years. They confirmed, more than anything else, the need for migrant labor if fruits and vegetables were to get to American tables. History proved the Chicano to be the best agent for this service. His natural love of nature and his inherent ability to deal with nature's elements and its produce make him this nation's major seasonal crop caretaker and harvester. For these services the Mexican American deserves more than he gets. It is not so much the work he dreads. It is the conditions this work brings: anonymity, migrancy, poor housing, erratic diet, long working hours, and low pay, in addition to the lack of recognition of, or thanks for, the service. Senator George McGovern put it this way:

> "Migrants serve everyone and belong to no one. They travel our nation as strangers. They are unwanted after their labor is completed. Exiles in their own land, they exist without the basic necessities of life . . . no one has toiled longer with less reward; no one is in more need of justice."

The Bracero Movement, to import temporary farm labor, lasted from 1942 to 1965. One thousand Mexican nationals came to Minnesota in 1943 to work in the Minnesota Valley and Fairmont canning companies; 350 of the thousand went to the beet fields to supplement the regular Chicano migrant labor. By 1946, four thousand braceros were coming annually. The Spanish surname in Minnesota was becoming more common.

By 1947, thirteen Minnesota canneries were using Chicano and Bracero labor. By then, more than 415 Chicano children were enrolled in the St. Paul elementary and secondary schools. By 1950 over four thousand Mexican Americans had permanent homes in the city. There were also Chicanos living in Minneapolis, Albert Lea, Chaska, Moorhead, Owatonna, Blue Earth, Wells, Easton, Delavan, Winnebago, Austin, Hollandale, and Fairmont.

The need for migrant education became more and more apparent. By 1946 the Minnesota churches were offering education to the migrant children. By the mid-60's, federal funds under Title I were used to provide education for migrant children. During the summer of 1972, fourteen migrant centers served approximately 2,144 children. Minnesota's record is much better than that of other states in the nation. Still, many Chicano children are still not being reached. For example, in 1967 there were 500,000 migrant children and only 40,000 were attending migrant schools.

Modern technology and automation do not diminish the need for migrant labor. In 1960, for example, about 10,000 migrants came to Minnesota. In 1970, about 13,000 were recorded as workers. Add to that the nonworkers (children, elders, and women) and the number increases to about 17,000.

Public education is becoming more aware that schools have failed to meet the needs of the bilingual, bicultural child. The melting pot ideology has not produced a climate in which all citizens are accepted on the basis of individual worth. No longer is a monolingual, monocultural society acceptable. School programs must include bilingual and bicultural education in order to be more responsive to the needs of Spanish-speaking people. Almost 60 per cent of La Raza people still speak Spanish. And with the median age of Mexican Americans 19 as compared to 30 for the Anglos, their numbers are increasing faster. The Mexican American averages only nine years of education as compared to over eleven for the Anglo. About 35 per cent of the adults are illiterate as compared to five per cent for the Anglo. But the gap is closing, especially in Minnesota. The Chicanos have continued to settle in Minnesota largely because both the employment and educational climate have been good when compared to some other states.

The Mexican American population now includes many members of the middle class. Many live in St. Paul, Minneapolis, Crystal, Burnsville, and Albert Lea. St. Paul's West Side still has the largest concentration of Chicanos in the State with about 9,000. Humboldt High School has a student body made up of about eighteen per cent Chicanos. Roosevelt Elementary and Junior High Schools, located in the Chicano "flats," have 55 per cent of the elementary and 37 per cent of the junior high enrollment Mexican American. The area has two other elementary schools, with the Chicano percentage of their enrollment fifteen per cent for Cherokee and twenty-six per cent for Riverview.

Thus, of the total enrollment of 2,905 for these five schools, 717 are Chicano students, making up twenty-five per cent of the collective West Side student body. The post-high training future for the approximately forty Chicanos graduating from Humboldt is very bright, for over 90 per cent of them are headed for vocational or college training. Still the number who graduate is very low when compared with the total number enrolled. For example, Humboldt, the only West Side High School, has graduated approximately 215 seniors annually for the past five years. If education had been equally relevant for both the Anglo and Chicano groups, then 24 per cent of the graduating seniors should have been Chicano. Yet there were only an average of thirty Chicano graduates per year for the five-year period. This means that about forty-five per cent of the Chicanos did not graduate. What can be done to encourage more Chicano students to graduate? Only a curriculum more relevant to the Chicano will keep him in school through graduation.

Along with the recent human relations programs, and the Chicano movement, our growing Chicano population is causing a growing awareness of our needs. Canning companies have caused Chicanos to settle in St. James, Madelia, Butterfield, Winnebago and Blue Earth; meat packing firms in Albert Lea and Austin; processing plants in Pelican Rapids, Willmar, Litchfield, and Altura. So there are probably 17,000 resident Minnesota Chicanos. Add the annual peak of 17,000 migrants and there are, annually, 34,000 Chicanos in the state. The St. Paul schools with 1,688 Chicano students have fourteen Spanish surnamed teachers, social workers and one consultant. It is hoped that the sincerity of such programs as human relations, quality education, intercultural education, equal opportunity employment, affirmative action, desegregation, and so on, will reap a sufficient harvest to open more avenues for the Minnesota Mexican American educator.

The Chicano is also becoming part of the college campus life. There are minority centers in a number of colleges today. The University of Minnesota was one of the nation's first to establish a Chicano Studies Department. Much credit for this must go to such Chicano pressure groups as the Latin Liberation Front and the Brown Berets.

The future is hopeful for the Chicanos. A lot will depend on the willingness of the dominant society to accept the cultural differences of the Chicanos and their insistence that they cannot and will not "melt" into a pot; that these differences indeed add to the diversity so imperative for a nation to remain innovative and responsive to change.

The larger Mexican American community is in the process of rapid cultural transition, wherein most individuals are acquiring a mixed Anglo Mexican culture, while smaller numbers are marrying into or otherwise being absorbed into the dominant Anglo society. An unfortunate aspect of this process is that extremely valuable Mexican traits are being lost, such as the strong extended family system, respect for the elders, respect for authority, and the tendency toward mutual aid. Other losses include the use of the Spanish language, artistic and musical traditions, folk dances, and fine cooking. Such values as emphasis on warm interpersonal relationships tend to be replaced by what many critics suggest are the lowest common denominator of materialistic, acquisitive, conformist traits more often found in the Anglo. Charles Reich, in his Greening of America, says that the greatest single loss of the American mainstream population has been its willingness to give up the identity of the individual--to become robots to the machine--to be valued only as units of production. That this is happening to the Chicanos is largely a result of the fact that many Mexican American graduates of the public schools feel ambivalent about their own self-identity, self-concept, and their cultural values. They have been deprived of a chance to learn about the best of the Mexican heritage, and, at the same time, have been in effect told to become Anglicized. They tend, therefore, to drift into the dominant society without being able to make sound value judgments based upon cross-cultural sophistication.

Nonetheless, the Chicano community considered in its entirety is a vital, functioning societal unit with considerable ability to determine its own future course of development. It may well succeed in developing a reasonably stable bicultural and bilingual tradition which may prove attractive to many Anglos. In any case, it is clear that the proximity of Mexico will ensure a continual flow of Mexican cultural influences across the border and the Mexican American community, as a bicultural population, will not soon disappear.

INSTRUCTIONAL MATERIALS, FACILITIES, OR EQUIPMENT

Books:

Burma, John H. (Ed.) MEXICAN-AMERICANS IN THE UNITED STATES: A READER. Canfield, 1970.

Grebler, Leo & others. THE MEXICAN AMERICAN PEOPLE. Free Press, 1970.

Matthiessen, Peter. SAL SI PUEDAS, ESCAPE IF YOU CAN: CESAR CHAVEZ AND THE NEW AMERICAN REVOLUTION. Dell, 1970.

Pamphlets:

Anti-Defamation League, 303 Gorham Building, 127 North 7th Street,
Minneapolis, Minnesota 55403.

Nava, Julian. MEXICAN AMERICANS: A BRIEF LOOK AT THEIR HISTORY, 1970.

Noar, Gertrude. LIVING WITH DIFFERENCE, n.d.

Films and Filmstrips:

ANYTHING YOU WANT TO BE (8 min. b and w, sound). By Liane Brandon. Dist. by the Eccentric Circle Cinema Workshop, P. O. Box 1481, Evanston, Illinois 60204, 1971.

THE HANDS OF MARIA (19 min., color, sound). Kansas City Museum; dist. by R. M. I. Productions, 1968.

I AM JOAQUIN (18 min., color, sound). Crusade for Justice, 1567 Downing Street, Denver, Colorado 80302, 1970

INTERGROUP RELATIONS PHOTOGRAPHIC COLLECTION. Twenty 20" x 16" photographs. Lincoln Filene Center.

MEXICAN-AMERICAN CULTURE: ITS HERITAGE (18 min., color, sound). Communications Group West, 6430 Sunset Boulevard, Hollywood, California 90028, 1970.

THE MIGRANT WORKER (sound, filmstrip, color). Guidance Associates of Pleasantville, 757 Third Avenue, New York, New York 10017, 1972.

OVERVIEW OF SECONDARY LEVEL UNITS

The departmentalized structure of secondary (junior and senior high) schools presents a special problem for the teacher who wishes to incorporate a multi-ethnic approach into his subject area. In recent years, teaching materials for the study of ethnic groups (particularly minority ethnic groups) have been offered only for the Social Studies teacher. The possibilities for offering insights into ethnicity through other disciplines has been somewhat neglected. The units provided here are models for teachers who wish to explore this concept with students in some of the other disciplines.

Asian-American Culture is a unit appropriate for an interdisciplinary course, a humanities curriculum, or any one of several subject areas since it presents an overview of a culture: values, religion, philosophy, languages and foods.

Minority Literature Unit gives a teacher a framework for dealing with four ethnic groups through the study of their literature: Blacks, Jews, Native Americans and Mexican-Americans. Other ethnic groups could be readily substituted for any of these. (The teacher interested in pursuing this approach may wish to consult the annotated bibliography of white ethnic groups' literature prepared by the Institute on Pluralism and Group Identity, 165 East 56th Street, New York, New York 10022--The Image of Pluralism in American Literature: The American Experience of European Ethnic Groups by Babette F. Inglehart and Anthony R. Mangione.

Folk Dances of Germany and Italy demonstrates the possibilities for a multi-ethnic approach to a class in dancing. Though the resources are specific to only two groups, the objectives and format could accommodate any groups chosen by the teacher.

English and European Influences on Traditional Architectural Styles Today

and

English Influences on Traditional Furniture Styles in America suggest that multi-ethnic concepts can be taught even in such subject areas as architecture and interior decorating. Examples of cross-cultural influences abound; the student need only be made aware of the richness which derives from such cultural mingling.

"Ethnic Settlements on Topographic Maps" is an article from The Journal of Geography. In it the author, Karl B. Raitz, describes a procedure for studying multi-ethnic concepts within a geography class. It is included here since it provides not only good background resources for the teacher, but also specific classroom activities.

ASIAN-AMERICAN CULTURE

A Unit For Secondary Students

By

Vernon Kuennen

ASIAN-AMERICAN CULTURE

Rationale

There is a need in our schools to develop understandings of ethnic minorities. These minorities deserve understanding and acceptance by all. They deserve to be understood on their own cultural terms. Their life styles, beliefs, and customs need to be studied as their culture lives them, unfiltered, as much as possible, by subjective value judgments. If this can be accomplished, students will be able to develop more positive attitudes toward minority cultures. Students should thus be able to broaden their experiences, understanding that there are many different, acceptable ways to act out the culture of the United States.

Asian-American culture is one such ethnic minority which deserves the study, understanding, and acceptance of our students. They should be taught the culture of Asia which Asian-Americans bring to the United States. Asian-American students also often do not know their own cultural heritage and should be given the opportunity to learn at least a part of it. All students then should be led to an understanding and appreciation of cultural diversity.

Content

This unit consists of four sections: value clarification, religion and philosophy, languages, and foods. Each can be taught separately or in sequences. They are designed for secondary students and could be used in the social studies, language, humanities, anthropology, or foods curricula. Written and audio-visual materials on Asian culture are necessary in some of these units. If the materials listed in the bibliography are not available, other similar teaching aids can be substituted.

Methodology

Day 1 - Value Clarification

Have students write on an unsigned paper a short response to a dictated list of words about Asia. Say the words one at a time, giving students about twenty seconds to respond. Instruct them to write the first thing that comes to their minds, not mulling them over too long.

Chinese
Japanese
India
Saudi-Arabia
Vietnamese
Siberia
Indonesia
Iran
Cambodia
Malaysia
Hong Kong
Singapore

After the students have finished, ask if any would volunteer to read their responses. If one will, check with the rest of the students regarding general agreement or disagreement. You will find that many stereotypes about Asia emerge (rice, slant eyes, poverty, over-population, etc). If so, cover the concept of stereotype and apply it to situations students are familiar with (e.g., the rival school is always looked down upon). Once the stereotype concept is clearly discussed, have the students check their list to see if they put down stereotypes for each word. Tell them that hopefully during this unit they will learn more about Asia than the common stereotypes.

(If no one volunteers their responses, have the students hand in their unsigned papers and read aloud, at random, some of the responses. Then proceed as above).

After you have explained that Asia is much more than the stereotypes expressed by the students, show with slides or filmstrips the variety of life in Asia. Discuss with the students the similarities and differences between their life and Asian life.

Finish class with a discussion on the question, "Because something, someone is different, does that mean it is better or worse?"

Day 2 - Value Clarification

Videotape - Misunderstanding China - 50 minutes. An excellent look at the misconceptions and prejudices people of the United States have about China. It explores attitudes by means of films, books, and historical occurrences. After viewing the videotape, assign a homework essay - "You are from Mars visiting the United States. What first impressions would you have of the life in the United States? Discuss what things people in the United States seem to think are the most important aspects of life."

Collect homework the following day and explain to students that you will discuss their essays at a later time. If "Martian" stereotyping of the U. S. culture and ethnocentric judgments are evident in the student's papers, these should be discussed with the students. Save them until the last day of the unit, however, so that students may check their growth in non-judgmental analysis of a different culture.

Day 3 - Value Clarification

Devote ten to fifteen minutes of class determining if the students have questions about "Misunderstanding China," and discussing the concepts of stereotyping, ethnocentricity and value judgments.

To bring the students' own values into sharper focus for them, ask them to write on a piece of paper ten things which they have that their parents did not have at their age. It may take them five minutes or more to think of them. Discuss with them, then, how times have changed since their parents were young and how they had different values compared to your students. Also discuss the conflict between parent and student values today.

Discuss the meaning of value with your students. Have them understand that values are those things which people feel are important in their lives. Ask them whose values are more valid, their parents' when they were your students' ages or your students'. Have them understand that neither are more valid, that each is valid for their own time and in their own way. Apply this concept to Asian values and United States' values. Make it clear to the students that they will be learning about things important to Asians and Asian-Americans. Point out that these are valid for them and the students must try to be non-judgmental concerning them. If time permits, or as homework, assign an essay on the following theme: "Why is it important to accept people who have values different from my own?"

Day 4 - Hinduism

Have students read an account of the last hours of the life of Mohandas K. Gandhi. When they have finished, ask them to describe Gandhi's religious principles.

Discuss with your students the importance of love, forgiveness, devotion, and passivity in Gandhi's life. Explain that Gandhi was a Hindu and how he, at the same time, devoted his life to independence for India and freedom for the oppressed. Ask the students if they know of other leaders, religious and secular, whom they can compare with Gandhi. Discuss the similarities keeping in mind the concepts of brotherhood, sisterhood, love and peace.

Explain then that Hinduism is an extremely complex set of beliefs, some of which are exemplified by the previous discussion on Gandhi. Tell your students next of the Hindu belief in the inter-connectedness of all creation--that some Hindu Holy Men will not kill any animals, even flies or ants. Explain also the reverence for the cow in India as a symbolic reverence for all life. Tell them that you are going to ask them to participate in a small exercise in which they will perhaps experience in a small way the Hindu philosophy.

Ask them to close their eyes and sit as if they were suspended on a string connected to the top of their spine. Their heads should be level, shoulders not too far back. This should be a very comfortable posture for them. Once they are situated, tell them they must be very quiet and try to become aware of their own breathing. Tell them to breathe very slowly and to concentrate very hard on only the action of their diaphragm and the air passing in and out of their bodies. Explain, as they continue, that the air they are breathing is a vital life force--that we would all die without it. Explain further that our bodies become one with this life force as we breathe. Keep reminding students to concentrate on their breathing and to shut out all other thoughts. After five minutes, stop and get students' reactions. Many may say that they felt very relaxed. Explain that in Hindu terms the students were coming to a position of peace and understanding of life through the process of appreciating their breathing. Add that most non-Hindus take such things as breathing for granted. But this often leads to a disregard for life, not an appreciation for life, which is the Hindu philosophy.

If any time remains, discuss the Hindu belief in the holiness of the cow. This belief is very hard for non-Hindus to accept, but as a possible means for gaining an understanding of it, ask how many students have a pet. Then ask how many would consider killing it and eating it for dinner. Explain that reactions of disgust exhibited by the students would be the same as if you had asked a Hindu to eat a cow. Express that Hindus would express an even greater revulsion because, for them, a religious belief would be violated, not just a social norm.

Day 5 - Buddhism

Ask the students if they have ever heard of Buddha. Some may say that he is a fat, seated figure. Show pictures, then, of many different Buddhas and explain that there are hundreds, perhaps thousands, of different representations of Gautama Buddha. Explain the life of Buddha to the students and compare it to Christ and other religious leaders using the concepts of love, brotherhood, sisterhood, and asceticism.

Next ask the students to write down the five most evil things in the world. Some may come up with concepts like hate, murder, war, greed, and poverty. Explain that Siddhartha Gautama thought similarly and attempted to eradicate these evils from life. Next ask the students if they could come up with any means of eradicating the evils of life. Some may say Christianity, humanitarianism, love could do so. Explain that after years of searching for an answer, Guatama discovered the answer. Buddhists call this his Enlightenment. His answer was that life's evils come from human desires. If humans would not crave food, drink, money, power, etc. they would find peace and contentment. Ask the students if they have ever been satisfied. Have they ever had enough ice cream, enough hamburgers, enough French fries? If they say yes, ask how long they were satisfied. Point out that their satisfaction was temporary and therefore not valid in the Buddhist sense, for the Buddhist attitude of life centers on eternal concepts, not temporary. Ask students if they have ever desired anything they couldn't have and how they felt about that. Explain that Buddha teaches that the desires are what made the students unhappy, not the non-fulfillment of the desires, for if the desires did not exist, then the chance for non-fulfillment would not exist.

End the discussion by defining Nirvana as the attainment of perfect understanding of life through the total rejection of desires. Show a picture of a Buddhist monk being burned in self-immolation. Ask the students if he could enter Nirvana through such an action. Explain the Buddhist concept of reincarnation to make sure that the students do not confuse Nirvana with heaven. For homework ask students to compare and contrast Christianity and Buddhism.

Day 6 - Buddhism

Show the film "Awareness." Have students write an essay on the topic, "Why I Would Want to be a Buddhist," for homework.

Day 7 - Confucianism

First ask students what they know about Confucianism. Some may say that he is the man who has all those funny sayings. Explain that he is considered one of the most influential humans in all history. Explain that he taught a small group of followers around 500 B.C. and that he ultimately affected all of China and therefore all the countries which dealt with China for the next 2,500 years.

Next ask if anyone knows the Golden Rule. Someone may know it. Explain then that Confucious said the same thing 500 years before Christ. Read a few other brief statements by Confucious to the class. Ask them to put his ideas into their own words. Make sure they understand the idea that the ideal Confucian society was based on a system of obedience and respect.

To illustrate this, ask the students to do some role playing with you. You will play a Confucian magistrate and students will play people involved in legal problems.

Role Playing #1

Players: Magistrate, peasant accused of stealing a pig, government official who is accusing the peasant, magistrate's assistant. Privately instruct all players how to act in general. Do not assign specific lines. Tell the official to be haughty and accuse the peasant in harsh terms. Tell the peasant to deny taking the pig and to state that he was working in the neighboring village at his cousin's rice field the day of the alleged crime.

Set up a magistrate's bench in the room so all students can observe the role playing. Have the magistrate's assistant bring in the accused. State the charge and ask the defendant to speak. Then ask for the accuser's statement. Find the peasant guilty, stating that the word of the official is worth a thousand of the peasants. Sentence the peasant to have his right hand cut off.

Next discuss with the class the power of the Confucian magistrate and the government official and the weakness of the peasant. Ask the class whose role they would rather have if they had lived in ancient China.

Role Playing #2

Players: Daughter accused of striking her stepfather. Stepfather accusing daughter. Magistrate's assistant. Privately instruct stepfather to make the accusation and then tell the daughter to explain her defense as follows: The stepfather has squandered away the family fortune by drinking, gambling, and going to prostitutes. In an argument over his improprieties, he struck his stepdaughter. She struck him back.

Have the assistant bring in the accused and the accuser. After they have both spoken, find the daughter guilty. Sentence her to wear a dunce cap and to stand in the village square for seven days with a sign on her saying "I struck my stepfather." Admonish her as to the seriousness of the crime. State that children owe absolute respect to their elders, especially their parents or step-parents. The fact that her stepfather struck her first is no defense. Strongly admonish the stepfather next, not for striking his stepdaughter, but for allowing his family situation to deteriorate to such an extent that his stepdaughter would dare to strike him. Instruct him to keep firmer control of his family in the future. Also admonish him saying that this case should never have reached the magistrate's bench, but should have been settled by his clan.

When completed, tell students to notice the punishment of the daughter, but not the stepfather. Note that his "loose living" was not mentioned by the judge. Confucian society allowed men to handle their affairs with almost no reproach. Children were totally subservient. Point out that the magistrate found fault only in the man's inability to handle his own family affairs. Take this time also to explain the role of the clan in Chinese history. Stress that it was a way to solve family problems without going before a Confucian magistrate.

Point out that the punishment given to the daughter was a severe one. Ask the students if they know why. Make sure they understand that Confucian principles were very strict - that those with less authority always give total respect to those with higher authority. Group pressure has also always been strong in China. Tie this in with Confucian principles. Again ask students who they would rather have been in this situation.

Role Playing #3

Players: Magistrate, peasant accused of banditry, government official accused of derilection of duty, magistrate's assistant. Instruct the players privately as follows: The peasant should declare in front of the magistrate that he was forced into a life of thievery because his crops were ruined by a flood. The flood was a result of a breach in a dike under the care of the aforementioned government official. The peasant thus says that the official is really to blame. Instruct the official to deny everything, to state that the dike was in good repair, that he was blameless, and that heaven had ordained that huge floods crumble the dike and inundate his fields.

Have the assistant bring in the peasant and official before the magistrate. After they have spoken, sentence the peasant to be fitted with a cangue - a wood device locked onto the neck and wrists of the prisoner, much like vertical stocks - and then tatooed with the sign of a bandit and banished from the district. Just as you are about to speak to the official, have your assistant bring in a folded piece of paper. Look at it furtively, then proclaim that the official is free to go.

Ask your students why the peasant was punished and the official was not. They will probably note that the official gave the magistrate a bribe. Point out that magistrates got rich from bribes and that the assistants were paid no salary and were therefore very susceptible to bribes. Explain that the peasant would probably die from starvation and exposure, as he would be exiled to a place where he probably would get no clan assistance. He would survive if a clan relative would happen to see him or if a non-clan stranger would befriend him. But the cangue and branding for thievery were serious matters.

After the three sessions see if the students understand that Confucianism became distorted in ancient China into a society of prestige and rank. They should be able to see how it was male dominated, government official dominated, and that it was discriminatory toward the peasants. Point out that the role of the Confucian scholar-official was the epitome of success. Close by noting that when tests were held by the government to screen people applying for coveted positions in officialdom, applicants had to write for weeks, exhibiting their knowledge of the Confucian classics. Those failing the test often committed suicide, for they had been trained since childhood for this one supreme opportunity for instant success. To miss meant personal, family and clan disgrace. This was, for many, too great a burden to live with.

Day 8 - Taoism

Ask students what they like least about school. Many will answer "the rules!" Tell them that 2,500 years ago in China, Lao Tzu said the same thing, only he said it about society. Next ask students what they would do if there were no rules. Answers would vary from "We wouldn't be here," to "We need rules for order." The discussion should lead to the Toaist principle that life should have no restrictions, that complete freedom, joy, and harmony will come to humans only when they cut through restrictions of society and embrace Tao, the natural order of things.

Without letting the discussion last too long, have the students read some of the excellent Taoist literature, like Horses Hooves and The Strawberry. Discuss the philosophy present in these works. Stress the Taoist notions of Yin and Yang, how opposites are really not contradictions, but parts of the whole.

Without dwelling on any negative aspects of Taoism (such as "It just won't work.") compare Taoism to life in contemporary United States. Ask students why they do not like to follow rules. Ask when it is possible for rules to get in the way of human happiness and when they add to human happiness. For homework, assign this essay, "If I could get rid of one rule in the world I would get rid of . . ." and "If I could get people to follow one rule in this world it would be . . . "

Day 9 - Cooking of India

An exciting and delicious way to learn to appreciate other cultures is to sample its cuisine. Alu Mattar is an authentic Indian dish. Notice the absence of meat. India is a Hindu society, and many Hindus do not eat meat. Alu Mattar has a lively, spicy taste. If hot foods are not for you, cut down a little on the red pepper, cumin, and coriander. Hindus do not drink alcohol, so serve your Alu Matter with fruit juice. Hindus also eat with their fingers and remove their shoes if eating in the kitchen-dining area of their homes.

Alu Mattar   Curried Potatoes and Peas   To serve 4 to 6

1/4 cup ghee (butter)
1 tablespoon scraped, finely chopped fresh ginger root (or ground ginger)
1 tablespoon finely chopped garlic
1/2 cup finely chopped onion
1 1/2 teaspoons salt
1 teaspoon ground cumin
1/2 teaspoon tumeric
1/4 teaspoon ground hot red pepper
3 medium sized firm, ripe tomatoes, washed and coarsely chopped
3 tablespoons finely chopped fresh coriander
1 cup water

(continued)

2 cups fresh green peas (about 2 pounds unshelled) or substitute two 10-ounce packages frozen peas	1 large boiling-type potato, peeled and cut into 1/2 inch cubes

In a heavy 2 to 3 quart saucepan, heat the ghees over high heat until a drop of water flicked into it splutters instantly. Stir the ginger and garlic in and then add the onions and salt. Lower the heat to moderate and, stirring constantly, fry the onions for 7 to 8 minutes until they are soft and golden brown. Watch carefully for any sign of burning and regulate heat accordingly.

Add cumin, tumeric, and red pepper and stir in the tomatoes and 2 tablespoons of fresh coriander. Stirring all the while, cook briskly for 5 minutes, until most of the liquid in the pan evaporates and the mixture is thick enough to draw away from the sides and the bottom of the pan in a dense matter.

Drop in the peas and potatoes and turn them about with the spoon until they are evenly coated with the tomato mixture. Stir in the water, bring to a boil over high heat, cover tightly, and reduce the heat to low, simmer for 10 minutes until the potatoes and peas are cooked but still intact.

Taste for seasoning and serve at once, sprinkled with the remaining tablespoon of coriander.

Day 10 - The Cooking of China

The cuisine of China is world renowned. A special way to acquaint students with its wonder is to teach them to prepare it. Chinese cookery has millenia behind it and is surprisingly easy to prepare. In a formal Chinese dinner, soup is served next to the last, before dessert. But on informal occasions, it is served before the main course. Chinese egg drop soup is easy for the beginning Oriental chef and is a mainstay of Chinese cooking.

Green Pea Egg Drop Soup (Ching Tao Dan Fa Tong)

1/2 teaspoon salt
1/2 teaspoon monosodium glutamate (Accent)
2 beaten eggs
3 cups soup stock or chicken broth
2 stalks green onion--diced
1 teaspoon salad oil
1 cup fresh or frozen peas

Pour soup stock into sauce pan to heat to boiling point. Add beaten eggs and salt. Add peas, bring to boil and add Accent. Serve hot, add green onions to garnish. Serves 4

Egg Foo Yung is a delicious change of pace from the traditional bacon-and-egg type of egg dish that people in the United States are familiar with. Once your students have tasted these, they may not want to eat eggs prepared any other way.

Egg Foo Yung (Foo Yung Dan)

6 eggs
3 1/3 cups (1 lb, 3 oz can) bean sprouts
2 tablespoons instant minced onion
1 teaspoon salt
1/2 teaspoon white pepper
1 cup shredded crabmeat, beef, shrimp, or pork

Sauce - Mix 1 tablespoon cornstarch and 1 tablespoon sugar. Add 3 tablespoons soy sauce and 1 1/2 cups water. Cook, stirring until thickened (20 minutes approximately)

Beat the eggs well. Add drained bean sprouts, onion, salt, pepper, and meat. Fry in a little oil in a small skillet as you would pancakes. Turn and fry to a golden brown. Serve with sauce. Serves 6

Poultry as well as other meat in China is cut up in bite-sized pieces before cooking. Cooking time is thus greatly reduced and the succulent flavor of the meat is retained. This chicken recipe is especially tasty and easy to prepare.

Walnut Chicken

1 cup coarsely broken walnuts
2 tablespoons salad oil
2 uncooked boned chicken breasts cut into very thin strips (cut meat while partly frozen)
1/2 teaspoon salt
1 cup sliced onion
1 1/2 cups bias cut celery
1/2 cup chicken broth
1 tablespoon corn starch
1 tablespoon sugar
1/4 cup soy sauce
2 tablespoons dry sherry
3/4 cup chicken broth
1-5 oz. can drained bamboo shoots
1-5 oz. can drained water chestnuts

In a skillet toast walnuts in oil, stirring constantly. Remove and drain. Add chicken to skillet, sprinkle with salt. Cook, stirring frequently for 5 to 10 minutes until tender. Remove and drain. Add onion, celery, and 1/2 cup broth, cooking uncovered for 5 minutes. Combine cornstarch, sugar, soy sauce, sherry, and 3/4 cup broth. Add to vegetables, cooking until sauce thickens. Add chicken, bamboo shoots, water chestnuts, and nuts. Heat thoroughly and serve immediately. Serves 4-6.

Day 11 - The Cooking of Japan

Japan has a long and glorious history. It is a land of many people, many natural and scenic beauties. It is a land of exquisite foods. From the Portuguese, Japan borrowed Tempura; from the rest of Europe, it imported the taste for meat (Buddhism strictly forbids meat). Japanese food is prepared in unique processes. Even though borrowed from China, Japanese culture is unique, probably due to its insularity. Sampling the cuisine of Japan makes one glad that here is a special place - a neighbor to us all.

Tempura - Deep Fried Shrimp and Vegetables in Batter

The "tempura" recipe by no means encompasses all the ingredients that may be used. In addition to the ones listed here, substitutions or additions might include 1/4 inch thick slices of fish fillets; 1/2 inch wide strips of carrot, blanched; quartered bamboo shoots, etc.

Tempura - To serve six

1 small eggplant
18 canned ginnan (ginkgo nuts) drained
1 pound raw shrimp (shelled and deveined)
12 snow peas, fresh or frozen and defrosted
6 white mushrooms, cut in half
1 medium-sized sweet potato, peeled and sliced into 1/4 inch thick rounds
Vegetable oil
1/2 cup flour

Batter
1 egg yolk
2 cups ice cold water
1/8 teaspoon baking soda
1 2/3 cups flour

Prepare Ahead:

1. Peel the eggplant, but leave occasional 1/2 inch wide strips of the purple skin to add color to the finished dish. Cut the eggplant in half lengthwise, then cut into 1/4 inch strips. Wash in cold water, pat dry thoroughly with a paper towel and set aside.
2. Skewer 3 ginkgo nuts on each of 6 toothpicks
3. Dip the shrimp in flour and vigorously shake off the excess
4. To prepare the batter, combine egg yolk, ice cold water, and baking soda in a large mixing bowl. Sift in the flour and mix well with a wooden spoon. The batter should be somewhat thin and watery, and run easily off a spoon. If it is too thick, thin it with cold water. Ideally, the batter should be used shortly after being made, but it may wait if necessary for no longer than 10 minutes.

To Cook:

Preheat the oven to 250 degrees. Since tempura must be served hot, the most practical way to cook tempura is to divide the ingredients into individual portions, placing them on separate sheets of wax paper so that a complete serving - composed of 3 shrimp, 2 snow peas, 2 mushroom halves, 3 grinkgo nuts, or slice of sweet potato - can be fried at a time and kept warm in the oven while the remaining portions are being fried.

Heat the oil as described in the information on Agemono until it registers 375 degrees on a deep-fat thermometer.

Dip one piece of food at a time into the batter, twirling it around to coat it, then drop it into the pan. Fry only 6 or 8 pieces of food at a time. Turn the pieces with chopsticks or tongs after one minute, and fry another minute, or until they are light gold. Drain on paper towels, arrange a serving of food on an individual plate or in a basket and keep warm in the oven for no longer than 5 minutes. Skim the oil, check the temperature of the oil, and fry the remaining portions.

To Serve:

Each serving of tempura should be accompanied by a small dish of one of the tempura dipping sauces. Although this recipe will serve 6 as a main course, smaller amounts of tempura are often served as part of a 5 course Japanese dinner or as a first course.

This is an Agemono recipe. The word agemono means, literally, "fried things." Japanese frying techniques are similar to those of the West, but because of the close attention paid to the batter with which the food is often coated and to the condition and temperature of the oil, the Japanese fried foods are especially notable for their delicacy.

To deep fry, fill a deep fat fryer or heavy 10 or 12 inch skillet or casserole to a depth of three inches with vegetable oil (or a combination of vegetable and sesame-seed oil). Heat the oil until it registers 375 degrees on a deep fat frying thermometer.

To keep the oil clean during the frying, use a mesh skimmer or metal spatula to remove food particles from the oil as they appear.

Dipping Sauce   Ajishio

Mix 3 tablespoons of salt and 2 teaspoons MSG together in a small bowl. Divide into 8 equal portions in the center of 8 small plates. Garnish each plate with 2 thin lemon wedges.

Sukiyaki   Beef and Vegetables Simmered in Soy Sauce and Sake

1 lb. boneless lean beef, preferably tenderloin or sirloin
1 whole canned takenoko (bamboo shoot)
1-8 oz. can shirataki (long, noodle-like threads) drained
2 in. long strip of beef fat, folded into square
2 cakes tofu (soybean curds), fresh canned or instant, cut into 1 inch cubes
2 oz. Chinese chrysanthemum leaves, watercress or Chinese cabbage
6 scallions, including 3 inches of stem, cut into 1 1/2 inch pieces
1 medium-sized yellow onion, peeled and sliced 1/2 inch thick
4-6 small white mushrooms, cut into 1/2 inch thick slices

Place the beef in your freezer for about 30 minutes or long enough to stiffen for easier slicing. Cut beef against the grain into slices 1/8 inch thick. Then cut slices in half crosswise. Bring 1 cup water to boil and drop in shirataki; return to boil. Drain and cut noodles into thirds. Scrape bamboo shoot at base, cut in half lengthwise, and slice it thin crosswise. Run cold water over slices and drain. Arrange meat, shirataki, and vegetables attractively in separate rows on a large platter.

If you are using an electric skillet, preheat to 425 degrees. If not, substitute a 10 or 12 inch skillet set over a table burner and preheat for several minutes. Hold the strip of fat with chopsticks or tongs and rub it over the bottom of hot skillet. Add 6 to 8 slices of meat to the skillet, pour in 1/4 cup soy sauce, sprinkle meat with 3 tablespoons sugar. Cook for a minute, stir, turn meat over. Push meat to one side of skillet. Add 1/3 of scallions, onions, mushrooms, tofu, shirataki, greens and bamboo shoots in more or less equal amounts. Sprinkle with with 1/4 cup sake and cook for an additional 4 to 5 minutes.

With chopsticks or long-handled forks (such as fondue forks), transfer the contents of pan to individual plates and serve. Continue cooking the remaining sukiyaki batch by batch as described above, checking the temperature of the pan from time to time. If it seems too hot and the food begins to stick or burn, lower the heat or cool the pan more quickly by adding a drop or two of cold water to the sauce.

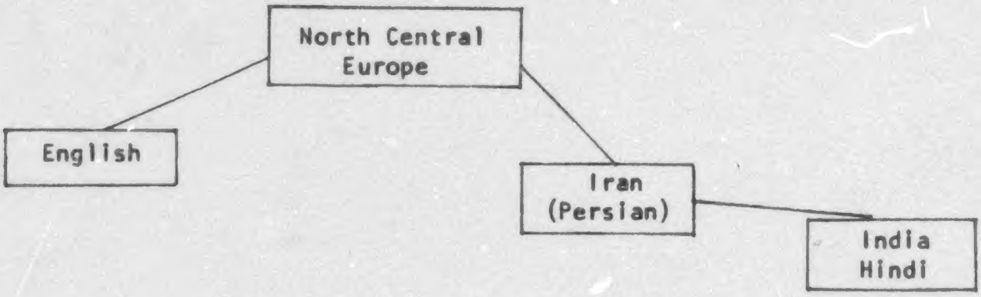
Bring chopsticks and teach students how to use them. Explain that these are traditional tools and that in large Japanese cities, silverware is replacing them.

Day 12 - The Languages of India

Often an understanding of the languages of another culture can help our students grow in their acceptance of that culture as being unique and worthy of respect. This lesson gives the student a glimpse of the major language of India, Hindi.

India has approximately 180 different languages and 510 dialects. Some languages are mutually understandable but are considered different because they are in different states. For example, Assamese and Bengali. There are four language families in India: the Indo-Aryan, which constitutes over 70% of the total; the Dravidian, which accounts for 25%; the Astro-Asiatic which accounts for 1%; and the Tibetan-Burman, which accounts for .7% of the total. In addition, 2% of the population speaks English. The spoken language is the most important form of communication in India as only 30% of the population is literate.

A good way to teach Hindi to United States students is to show its connection and similarities to English. The Indo-Aryan language of India comes from the Indo-European, the same source as English. Draw this diagram on the board to help put this into perspective for the students:



Then explain the similarities between Hindi and English thus:

English	German	Latin	Hindi
father	vater	pater	pita

Pronunciation guides for Hindi:

a = uh

ā = a as in father

na = ya

e = eh

ē = ay as in hay

g = hard g

r = ru

Have the students practice pronunciations on famous Hindu literature:

mahābhārata

ramāyana

Rg Vēda

Hindi		Translation		Translation
बात	=	b ā t	=	thing

Next show how Hindi uses many complex differences in the meaning of words, as does English.

you

तू = tū = You (used for animals, little children and God.)

तुम = tūm = You - plural, friends

आप = āp = You - formal

To have (countable possessions)

मेर	पास	—	है
merā	pas	(pencil)	he
near	me	a pencil	is
(I	have	a	pencil)

The verb "to have" is extremely interesting and reveals much about Hindu philosophy. Notice the literal translation of "I have a pencil" is "Near me is a pencil." Similarly, Hindi states "Hunger attached itself to me," and "Heat attached itself to me," for "I feel hungry," and "I feel hot."

Point out the differences in world views implicit in these translation or see if any student can come up with them. Note that Hindus treat all life as sacred and apparently do not express the concept of ownership even over their own bodily feelings. A possible discussion topic or homework assignment would be: Compare Indian fatalism and English manipulation as expressed in their languages.

You can now teach your students a sentence in Hindi:

What is your name? = Āpkā is mē sarīp kyā he?

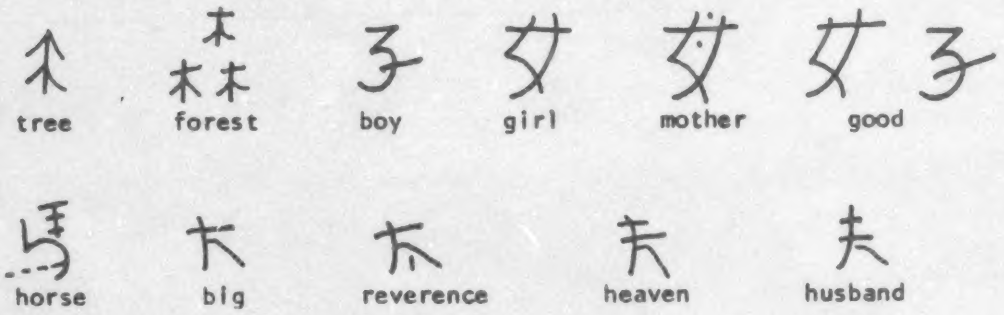
My name is Vern. = Merā nām Vern.

Have them practice by asking each other their names and using responses.

Day 13 - The Chinese Language - Calligraphy

Explain that Chinese has no alphabet, that instead it has thousands of characters developed from picture writing. The art of writing Chinese characters is called calligraphy.

Demonstrate thus:



It may interest the students to compare Chinese to other Asian languages. Here is "We Love Elvis" in seven languages:

Russia: Мы любим Элъвиса

Vietnam: Chúng Tôi Yêu Elvis

Turkey: Biz Elvis'e seviyoruz

JAPAN	KOREA	CHINA	BURMA
私達はエルヴィスガ好き	[illegible]	我們喜歡艾維斯	[illegible]

Day 14 - Concluding Exercise

Hand back opening day assignment. Ask students if their views on Asians and Asian-Americans have changed. Have them write responses to the same assignment based on what they now understand about Asia.

To measure the extent to which students now identify with Asians and understand Asian world views, try a little written or acted role playing. If written, ask students to put themselves into the place of Japanese school children in 1945 and have them write essays reacting to the two atomic bombs dropped on Hiroshima and Nagasaki. When completed. read several aloud and have the class discuss them. Note any stereotyping, ethnocentricity, or prejudice. If time permits, another good exercise is to have students pretend to be Indian students writing to a pen pal in the United States. Instruct them to explain their life in India the way a pen pal would. Also read some of these and discuss.

If you wish to have an acted role playing, have several students volunteer to play a Japanese tribunal prosecuting the United States government for war crimes following World War II. The role playing assumes Japan won the war. Assign a three-person tribunal and prosecute the United States President, Chairman of the Joint Chiefs of Staff, and the crews of the planes which dropped the atomic bombs. Make sure you leave time for discussion at the end of the period, or discuss it the following day. Often debriefing is the most valuable aspect of role playing regarding student learning.

MATERIALS LIST

16 mm Films

Awareness - 22 minutes, color, very well done film on Buddhism

Painting with Calligraphy - 12 minutes, color, very well done. Encyclopedia Brittanica Films

Oriental Brushwork - 16 minutes, color, excellent film. Concentrates on art with brief footage on calligraphy. Encyclopedia Brittanica Films

Video Tapes

Misunderstanding China - 55 minutes, C.B.S. Explores misconceptions people in the United States have about the Chinese

Filmstrips

The World's Great Religions - 12 filmstrips covering Christiantiy, Judaism, Hinduism, Buddhism, Confucianism, and Islam. May be ordered separately. Time-Life Multi Media

Books

Asia. World Studies Inquiry Series, Field Educational Publications, Inc., Addison, Illinois. An excellent, readable source on Asian culture. Soft cover.

Bharati, Agehananda. *The Ochre Robe, an Autobiography*. Seattle: The University of Washington Press. Personal account of a Viennese Hindu. Available in paperback.

Buddhism, Asian Studies Inquiry Program, Field Educational Publications, Inc., Addison, Illinois. An excellent, readable resource. Soft cover. The whole series covering fifteen topics is excellent.

Chinese Painting, Asian Studies Inquiry Program, Field Educational Publications, Inc., Addison, Illinois. Contains an excellent chapter on calligraphy. Soft cover.

Confucianism and Taoism, Asian Studies Inquiry Program, Field Educational Publications, Inc., Addison, Illinois. An excellent, readable resource. Soft cover.

Additional Information

A beautiful packet of the culture of Hong Kong can be obtained free by writing to: R. J. Fisher, Champion Papers, 2 Illinois Center Suite, 233 North Michigan Avenue, Chicago, Illinois 60601.

MINORITY LITERATURE UNIT

Senior High Elective

By

Mary Haug

Minority Literature

I. RATIONALE

Prejudice is essentially an emotional response which arises from misinformation. If prejudice among high school students is to be erased, attention must be paid to both its emotional and intellectual components. Literature can be an effective vehicle for this. Through literature, one can experience things with the characters and become emotionally involved enough to have something make a true impression. For example, through a book such as Exodus, students can get an excellent historical background about treatment of the Jews, but they also go through personal experiences with the characters. Hopefully by experiencing situations with characters in which prejudice exists, the students will realize the pain prejudice can cause. My main purpose is to equip the students with ideas they will remember, ideas that will affect the way they react when they are faced with prejudice.

II. OBJECTIVES

A. To develop a literature course dealing with controversial ethnic problems, both historical and contemporary

B. To show students similarities and differences between different minority groups

C. To expose students to good literature

D. To enable students to identify prejudices in themselves and in society and talk about these critically

E. To enable students with above average ability to challenge themselves with sizeable literary works

F. To teach students to effectively work independently and in small groups

G. To cover a large number of novels dealing with a common topic

III. CONTENT

This is mainly a reading course. The reading levels of the different books vary enough to fit reading abilities. Time should be taken at the beginning of the course to discuss such topics as the origin of prejudices, similarities between different kinds of prejudice, stereotypes and any other related types the students might suggest. Hopefully, this discussion would give students a focus as they read their novels.

IV. BEHAVIORAL OBJECTIVES

A. Understanding: The students should be able to demonstrate these understandings through points illustrated in panel discussions, plays, essays, etc.

1. Students should be able to demonstrate cultural understanding
2. Students should be able to identify prejudice in media by bringing examples
3. Students should be able to realize that most prejudices stem from misinformation
4. Students should understand that most people do not recognize their attitudes as prejudices
5. Students should understand historical backgrounds that helped form prejudices.

B. Attitudes: The students would also demonstrate their attitudes on certain points through their discussion and class work.

1. Students should learn to try to put themselves in others' situations before making judgments
2. Students learn to appreciate the fact that different cultures have different values, that all people do not strive for the same things
3. Students should recognize the harmfulness of prejudice in our daily lives

C. Skills: Reading - Students should develop ability to:

1. Read for enjoyment
2. Read for content
3. Understand what they are reading
4. Demonstrate competency in dealing with different forms of literature

Listening:

1. Students should be able to listen for and identify prejudices in other people by noting vocabulary used, expression in voices, way in which speaker sets mood, volume of voice, etc.

Speaking: Besides increasing vocabulary, students hould learn to:

1. Feel at ease when speaking in front of a group
2. Read poetry
3. Organize and carry on panel presentation
4. Express themselves through creative dramatics and drama dealt with in the unit

Writing:

1. There will be many opportunities for the students to illustrate ideas through different forms of writing

V. TEACHING STRATEGIES

Dealing with the topic of prejudice demands a rather delicate teaching approach. Since one of the main attitudes to be encouraged is openmindedness, a more open classroom atmosphere will be beneficial. The following suggested teaching strategies will contribute to this atmosphere:

1. Allow students to choose the reading which appeals to their interests. The teacher should provide a skeletal outline of the novels, short stories and poems as a guide for their choice.

2. Set up a contract system so that students can choose their grade by choosing the quantity and quality of work they will do.

3. Allow students to work independently and in interest groups during class time. Requiring a "log" of their activities will help hold them accountable and call to the attention of the teacher groups and individuals who need special help.

4. Give students freedom to select the type of evaluation they feel will benefit them. When a group finishes a work, they may wish to show what they learned by writing a play, dramatizing a portion of what they read, presenting a panel discussion, etc.

5. Help students to make the connection between what they have read and current situations (e.g., Exodus and the Middle East situation today; Bury My Heart at Wounded Knee and the condition of the Native American currently).

6. Encourage students to express their personal feelings about what they read by refraining from judgmental comments.

VI. MATERIALS

Novels:

A. Afro-American Selections

1.	The Invisible Man	Ralph Ellison
2.	Why We Can't Wait	Martin Luther King, Jr.
3.	Blues for Mister Charlie (Play)	James Baldwin
4.	In White America (Play)	Martin Duberman
5.	Native Son	Richard Wright
6.	The Learning Tree	Gordon Parks
7.	Manchild in the Promised Land	Claude Brown
8.	A Patch of Blue	Elizabeth Kata
9.	To Sir, With Love	E. R. Braithwaite

10.	In the Heat of the Night	John Ball
11.	To Kill a Mockingbird	Harper Lee
12.	The Lillies of the Field	William E. Barrett
13.	Durango Street	Frank Bonham
14.	The Contender	Robert Lipsyte

B. American Indian Selections

1.	The New Indians	Stan Steiner
2.	House Made of Down	F. Scott Normandy
3.	The Way to Rainy Mountain	F. Scott Normandy
4.	Custer Died for Your Sins	Vine Deloria, Jr.
5.	Black Elk Speaks	John Neihardt
6.	Bury My Heart at Wounded Knee	Dee Brown
7.	Anishinable Nagamon	Gerald Vizenor
8.	Anishinabe Adisokan	Gerald Vizenor
9.	Little Big Man	Thomas Berger
10.	American Indian Art Form and Tradition	Walker Art Center
11.	Seven Arrows	Hyemeyohsts Storm
12.	Chronicles of American Indian Protest	Council on Interracial Books for Children
13.	The Way	Witt & Steiner
14.	The Man who Killed the Deer	Frank Waters
15.	Henry Greencrow Visits the Schools	
16.	People of the Dawn	
17.	When the Legends Die	Hal Borland
18.	The Jim Thorpe Story	Gene Schoor
19.	Light in the Forest	Conrad Richter
20.	Native American Culture Resource Unit	St. Paul Public Schools

C. Mexican American Selections

1.	La Raza	Stan Steiner
2.	A Death in the Sanchez Family	Oscar Lewis
3.	Children of Sanchez	Oscar Lewis
4.	Aztlan	Valdez & Steiner
5.	Chicano Manifesto	Armando Rendon
6.	Chicano Cruz	William Cox

D. Jewish Selections

1.	The Source	James Michner
2.	Oh Jerusalem	Collins & Lapierre
3.	Exodus	Leon Uris
4.	The Diary of a Young Girl	Anne Frank

E. Miscellaneous Selections

1.	West Side Story	Arthur Laurents
2.	The Pearl	John Steinbeck

F. Reading Lists

1.	Human Relations Resource Guide	SPEA Human Relations Comm.
2.	Course Ideas for Indian Culture	Ed McGaa
3.	Selected Bibliography of American Indian Materials	Henry Greencrow
4.	Fifty Books on Native Peoples	White Roots of Peace
5.	List of Materials on all Minorities in Humboldt Library	
6.	Bibliografia de Aztlan	Ernie Barrios
7.	The Mexican American - A Selected and Annotated Bibliography	Luis Nogales
8.	Minorities in America	Kathleen Thorne

Films - From St. Paul I M C

2034	American Indian Life on the Southern Plains, 17 min., C, 1970
2036	The Man's Role in the Community, 15 min.
2035	Family Customs, 17 min.
2037	The Man's Role in the Family, 15 min.
2213	Chicano, 23 min., C, 1971
2272	Malcolm X, 23 min., C, 1970
2280	Mexican Americans-Invisible Minority, 38 min., C, 1969
2281	Mexican Americans-Quest for Equality, 29 min., B & W, 1971
2279	Mexican Americans-Historic Profile, 29 min., B & W, 1971
2282	Minority Youth (Indian), 10 min., col, 1971
2283	Minority Youth (Japanese), 15 min., C, 1971
2284	Minority Youth (Mexican American), 11 min., C, 1971
2285	Minority Youth (Black), 12 min., C, 1971
2264	Legend of the Magic Knives, 11 min., C, 1967
2246	Harlem Renaissance-Black Poets, 20 min., C, 1970
2060	Children of Israel, 14 min., C, 1967
1074	Loons Necklace, 11 min., C, 1949
0069	Ancient Palestine, 14 min., C, 1960
1876	Weapons of Gordon Parks, 28 min., C, 1966
0046	American Indians as Seen by D. H. Lawrence, 14 min., C, 1966
1270	Of Black America-Portrait in Black & White, 54 min., B & W, 1968
0925	Israel, 27 min., c, 1965
0943	Jerusalem, Holy City, 10 min., C, 1951
0327	Common Fallacies about Group Differences, 15 min., B & W, 1957
0156	Belonging to the Group, 16 min., B & W, 1953
1557	Screen News Digest-Lightening War in the Middle East, 15 min., B & W, 1967

Films - From St. Paul Public Library

Black & White, Uptight, 35 min., C, 1969
Black History: Lost, Stolen or Strayed, 54 min., B & W, 1968
A Day in the Night of Jonathan Mole, 32 min., B & W, 1959
The Forgotten American, 25 min., B & W, 1968
Harvest of Shame, 54 min., B & W, 1960
I Have a Dream, 35 min., B & W, 1968
Israel, The Story of the Jewish People, 27 min., C, 1965
J.T., 51 min., C, 1969
Remedy for Riot, 37 min., B & W, 1967
Veronica, 27 min., C, 1969
Walk in My Shoes, 54 min., B & W, 1963
Where is Prejudice, 59 min., B & W, 1968

Films - From Office of Urban Affairs

Indian America
The Indian Today
The Education of Philistine
The North American Indian

VII. EVALUATION

The type of evaluation used would depend on the student. There are many different possibilities:

A. There would certainly be essay tests available for the student to take on any novel he would read
B. With longer historical novels such as The Source, for example, a log or journal kept by the student as he reads would be more practical
C. If a play were read, the students could present important sections to the class
D. Panel presentations by entire group reading particular work
E. Creative writing would be an extremely effective way for minority students to express their feelings on materials covered
F. Creative dramatic presentations

FOLK DANCES OF GERMANY AND ITALY

A Unit for Junior High

By

Veronica R. Figge

GOALS

1. An opportunity for you to learn more about your foreign neighbors and, more specifically, your ethnic group
2. To understand their customs and beliefs
3. To understand their history and geography
4. To give an insight into their joys of their daily living
5. To help to understand and appreciate the cultural heritage of their ancestors and how this cultural heritage has been passed on to them
6. To improve communication through the rhythm of dance
7. To appreciate the social customs and courtesies of other countries
8. To promote a wholesome leisure-time activity
9. To develop rhythm, neuromuscular coordination, balance, grace, and poise
10. To promote physical fitness by an active participation in folk dancing
11. To experience the satisfaction of achieving
12. To enjoy learning new skills and developing new techniques
13. To facilitate a comparison of movement patterns and provide clues to differences in temperament and to points of view on the part of peoples of these countries
14. To understand the geographic location of the countries being studied

KNOWLEDGE TO BE ACQUIRED

1. To know the fundamental movements of which folk dance steps are made
2. To know from which countries the various folk dances come
3. To know the origins of folk dances as they have developed in these specific folk cultures
4. To know the place of folk dance in the history of dance in general

5. To know the relationship of dances from one country to another (Specifically - Germany and Italy)

6. To understand the relationship of the folk dances of Germany and Italy to the geographical, historical, and sociological background of these countries

SKILLS TO BE MASTERED

1. To develop the ability to dance rhythmically with a poised, well-coordinated body which moves as one unit

2. To perform step patterns accurately so that all hops, stamps, jumps, walking, and running steps are definite and accurately timed

3. To re-create accurately and effectively in the performance of every dance the spirit of the specific dance

ATTITUDES AND APPRECIATIONS TO BE DEVELOPED

1. To enjoy the fellowship and oneness of spirit which comes from participation in group folk dance

2. To appreciate the contribution of folk people of Germany and Italy to the culture of their world

3. To appreciate the contribution of the German and Italian people to the heritage of this country

4. To appreciate the value of folk dance as an activity for promoting understanding among the peoples of the world

FOLK DANCING HISTORY

Dancing has always been a part of man's life. When primitive man danced, he was performing rituals that he considered necessary to fulfill his basic needs. Pantomime played an important part in his dance rituals, for he would act out through movement what he wanted to happen. If the village needed rain for their crops, they would use hand movements to mimic the falling rain. Their basic needs were for food, health, strength, and victory in war. Their pleas for all of these were integrated into their dance.

Later, more civilized men gathered together in rural villages that were highly protected and somewhat isolated. Their primary source of recreation was dancing.

GERMANY - DANCE CHARACTERISTICS

The folk arts of Germany have not been influenced by many different cultures because Germany did not suffer great invasions or settlements of people as did other countries. But the struggle for power between the Pope and the Emperor has left its mark on German folk dancing. There have been more bans on German dancing than in any other European country. Social dancing is usually done by couples changing partners and rotating around the room. The most popular dance steps are the waltz, polka, and schottische. Instead of a waltz step, a flat footed walking step is used. In some areas the stamping and shoe slapping steps are used.

The dances tend to be lusty with a heavy peasant quality, punctuated by a stamp or heavier step. In the North, the dances tend to be serious, and in the South gaiety accompanies the leaping and waltzing rhythms. Where Germany borders Austria and Switzerland in the Bavarian region, the styles of all three blend and the dances appear gay and hearty, heavy in step, particularly on the first beat of a measure. The hand is clenched in a fist position and placed at the waist slightly forward from the hip with the elbows forward.

ITALY - DANCE CHARACTERISTICS

The Italian dance reflects the influence of the invaders from Asia, Northern Europe, and Africa. The dances are simple in form and pattern. The dances may be classified in these groups: Processional and religious dances, Sword dances and Chain dances. The Tarantella, originating in the Southern part of Italy, is one of the best known dances. The dancers are free and easy. The body is held loosely, often swaying from side to side with arms held high in the air and head erect. In the mountainous areas and in the Sword dances, the steps are precise. Pantomime and flirtation are a part of the dance, especially in the courting dances. The dances are sometimes accompanied by castanets or tambourines used by the dancers themselves.

GERMAN FOLK DANCES

Beginner Level:

Come Let Us Be Joyful

Hansel and Gretel

Intermediate Level:

At The Inn

Black Forest Mazurka

Zegeuner Polka

Rheinlander For Three

GERMAN FOLK DANCES

I. COME LET US BE JOYFUL (Also called "Come Let Us Be Happy")

Its lilting, buoyant, and optimistic spirit is epitomized in the words which are usually sung during the execution of the dance.

I

Come let us be joyful,
While life is bright and gay,
Gather its roses,
Ere they fade away.

II

We're always making our lives so blue,
We look for thorns and find them too,
And leave the violets quite unseen,
That on our way to grow.

III

Repeat first stanza

Formation: Sets of three - one man, two women, side by side with inside hands joined.
Groups of two sets, facing, spaced around the circle.

Part I. Meas. 1-2. Facing steps walk forward 3 steps and bow to opposite set on 4th step.

Meas. 3-4. Walk backward 3 steps, bringing feet together on 4th.

Meas. 5-8. Repeat all Part I.

Part II. Meas. 9-12. The man (or center person) turns his right-hand partner with a right elbow swing turn 4 steps, then the left-hand partner with a left elbow turn for 4 steps.

Meas. 13-16. Repeat all Part II.

Part III. Meas. 1-4. Facing sets again walk forward 3 steps and bow, then backward 4 steps.
Meas. 5-8. Instead of repeating, as in Part I, each set walks forward and through the opposite set, dropping hands and passing right shoulder to right shoulder, to face a new set for a repetition of the dance.

Repeat from beginning as often as desired

Music: Folk Dances for All Ages
Michael Herman's Folk Dance Orchestra
RCA Victor LPM 1622 (H2PP-7717)

II. HANSEL AND GRETEL

Joyful dance which is usually sung while dancing.

Part I. "Won't you come and dance with me?" Give your two hands please, to me.

Right foot here, left foot there,

Dance with me, my lady fai[illegible]

Right foot here, left foot t[illegible]

Dance with me, my lady fair.

Part II. (Sing eight times) "Tra, la, la, la, la, la, la.

Part III. "With your feet go tap, tap, tap

With your hands go clap, clap, clap

Right foot here,

Left foot there,

Dance with me, my lady fair.

"With your head go nip, nip, nip.

With your fingers go snip, snip, snip.

Right foot here, left foot there.

Dance with me, my lady fair.

Formation: Double circle, partners facing, girls in outside circle.

Part 1. Meas. 1-2. Partners bow and curtsy.

Meas. 3-4. In skaters position side by side, join right hands.
Measure 3; join left hands,
Measure 4; partners face clockwise around circle

Meas. 5-6. All place rt. foot forward and return to place. Repeat with left foot.

Meas. 7-8. All take 4 sliding steps forward (or drop hands and turn in place with 4 running steps).

(Meas. 5-8). Partners turn, to face C.C.W. and repeat.

Part II. Meas. 9-16. Partners join inside hands and march forward C.C.W. 16 steps

(Meas. 9-16). Skip forward 16 more steps

Part III. Meas. 17-18. Partners, facing, stamp feet - left, right, left - at the corresponding words of verse.

Meas. 21-24. Skaters position, again facing C.C.W., repeat meas. 5-8 of Part I., pointing feet alternately and sliding 4 steps forward.

(Meas. 17-20). Partners face again and with words, nod heads 3 times, then snap fingers 3 times.

(Meas. 21-24). Repeat measures 5-8. Repeat entire dance from beginning.

Music: Folk Dances for Fun
Michael Herman's Folk Dance Orchestra
LPM 1624 (H2PP-7492)

AT THE INN

This dance is done to a gay German folk song, "Catherine's Wedding." The words of the song relate the happy events which took place at the Inn named "To The Crown." The dance comes from Sonderburg on the Island Alsen. This dance was taught at Oglebay Folk Dance Camp, Wheeling, West Virginia, 1948.

Music: Record: Folk Dancer MH 1022; Kismet 135 B; World of Fun 115.
Piano: Dunsing, Paul. German Folk Dances, Vol. I, p. 18

Position: Partners face

Steps: Step hop, balance, waltz.

DIRECTIONS FOR THE DANCE

Note: Directions are for man; lady's part reverse, except when specially noted.

MEASURES	
1-2	Clap own hands, clap partner's right hand, clap partner's left hand, clap both hands of partner.
3-4	Join hands outstretched shoulder height. Both beginning left, take 4 step hops turning clockwise.

1-4	Repeat action of measures 1-4.
5-6	Partners face, right hands joined. Beginning left, man takes four waltz steps in line of direction while lady, beginning right, turns clockwise twice under her right arm with four waltz steps.
7-8	Closed position. Take four waltz steps turning clockwise.
5-8	Repeat action of measures 5-8.
9	Couple position. Beginning left, balance away from partner and balance toward partner, progressing in line of direction.
10	Beginning left, take two waltz steps making one complete turn away from partner, progressing in line of direction.
11-12	Repeat action of measures 9-10 moving forward.
13-16	Partners face reverse line of direction, inside hands joined. Beginning right, repeat action of measures 9-12, moving in reverse line of direction.

BLACK FOREST MAZURKA

This dance was introduced in the United States by various German groups. Mazurkas are very popular ballroom dances in Germany. Each area has its own mazurkas with special music. This one is very fast moving.

Record: Folk Dancer MH 45-1048

Formation: Couples. Woman on R.
Face counterclockwise. Start on outside foot.
(M's L, W's R)
Directions given for man. Woman uses opposite foot, and hold inside hand.

Music 3/4

MEASURES

1-4		Introduction					
1-2		RUN,	2,	3;	4,	5,	6;
		L	R	L	R	L	R
	A				(Face partner)		
		TURN,	2,	3;	CLAP CLAP CLAP: own hands		(drop hands, woman turns to her right a full turn, man left)
		L	R	L			

5-6	B	STEP,	CLOSE,	HOP,	STEP,	CLOSE,	HOP	(semi-open dance position, these are mazurkas)
		L	R	R	L	R	R	
7-8		WHEEL	2,	3,	4,	5,	6	(keep semi-open position side by side, both turn to left a complete turn)
		L	R	L	R	L	R	

ZIGEUNER POLKA

This is a gay, brisk mixer which was brought to this country by Jane Farwell, the recreation specialist. Other similar versions are found in Switzerland and in South Germany. This is a fun way to change partners.

Record: German Folk Dances, Folkraft LP5.

Formation: Couples in closed social dance position.
Line of direction is CCW.
Men start L foot - Women R.

Music 2/4

MEASURES:

1-4 Introduction - wait

	A POLKA TURNS (8)	(closed position) (Turn clockwise - Progress counterclockwise)			
1-4		POLKA TURN;	POLKA TURN;	POLKA TURN;	POLKA TURN;
5-8		POLKA TURN;	POLKA TURN;	POLKA TURN;	POLKA TURN;

	B BOWS	Double circle - man's back to center			
		1 2;	1 2;	1 2;	1 2;
1-4		Bow to partner;		Bow to left diagonal;	
		1 2;	1 2;	1 2;	1 2;
5-8		Bow to right diagonal;		Bow to partner;	

(Walk to your own left - men CCW, women CW)

1-4		1	2	1	2	1	2	1	2
	C	CLAP PTNRS	CLAP OWN	CLAP NEXT	CLAP OWN	CLAP NEXT	CLAP OWN	CLAP NEXT	CLAP OWN
	CLAPPING HANDS	(SHOUT) ("One")		("Two")		("Three")		("Four")	

5-8 Continue. Keep number "eight" for new partner.

RHEINLAENDER FOR THREE

Rheinlaender for Three in German is "Rheinlaender Zu Dreien." Zu Dreien means "for three" and Rheinlaender is another word for "schottische." Gretal and Paul Dunsing indicate that the dance was originated by an East Prussian Youth Group.

Music: Record: Folk Dancer MH 1050.
Piano: Dunsing, Gretel and Paul, DANCE LIGHTLY, p. 20

Formation: Set of three, man between two ladies, facing line of direction, inside hands joined, outside hands on hip

Steps: Schottische, run, step hop.

DIRECTIONS FOR THE DANCE

Music 4/4 Note: Directions are same for men and ladies, except when specially noted.

MEASURES

I. ARCHES

A 1-2 Beginning left, take two schottische steps diagonally to the left, then right, in line of direction.

3-4 Take two schottische steps, right hand lady moving through arch formed by man and left hand lady. Man turns under his left arm. Then left hand lady moves to other side. All face reverse line of direction.

5-8 Repeat action of measures 1-4, moving in reverse line of direction

1-8 Repeat action of measures 1-8.

II. RUN, WOMEN TURN

B 9 Beginning left, take four running steps in line of direction.

10 Ladies take four running steps turning once (toward the man) under raised arms.

11 Take four running steps backward in reverse line of direction.

12 Ladies take four running steps turning once (away from man) under raised arms.

13-16 Repeat action of measures 9-12.

III. MILL

9-12 Man and left hand lady join right hands held at shoulder height (called a mill). Beginning left, take two schottische steps, turning clockwise. Join left hands, take two schottische steps, turning counterclockwise. Right hand lady takes four schottische steps in place.

13-16 Man and right hand lady join right hands. Repeat action of measures 9-12, No. III. Left hand lady dances in place.

IV. ARCHES

C 17-24 Repeat action of measures 1-8, A, No. I, twice.

V. MAN DANCES WITH ONE LADY

D 25 Man beginning left, right hand lady right, take one schottische step moving away from each other as left hand lady, beginning right, dances behind right hand lady with one schottische step to right.

26 All take one schottische step back to place. Man pretends to prepare to turn right hand lady, who extends arms for closed position; instead, man turns suddenly to face left hand lady.

27-28 Man and left hand lady take closed position. Man beginning left, lady right, take four step hops, turning clockwise, progressing in line of direction. Right hand lady takes four step hops, turning clockwise and crosses in front of couple to the inside. Ladies are now on opposite sides and all face line of direction.

29-32 Repeat action of measures 25-28, man dancing with other lady. Now all return to original positions and face line of direction.

25-32 Repeat action of measures 25-32.

ITALIAN FOLK DANCES

Beginners Level:

Il Codiglione

Sicilian Tarantella

Intermediate Level:

Neopolitan Tarentella

Graziella Mazurka

IL CODIGLIONE

Il Codiglione means "the cotillion" and is pronounced ILL COH-DILL-YO-NEH. Vyts Beliajus first saw this dance at Chicago's Hull House about 1928 by an Italian group of dancers and introduced it at Idyllwild in 1954.

Music:	Record: Folkraft 1172, 1403, 1426; Tarantella Barese, Harmonia 2074
Formation:	Double circle of couples, Varsouvianna position, facing line of direction
Steps:	Walk pas-de-basque.

DIRECTIONS FOR THE DANCE

Music 6/8 Note: Directions are same for man and lady.

MEASURES	
1-4	Introduction
	I. WALK
1-16	Beginning left, take 32 walking steps forward in line of direction.
17-24	All join hands to form a single circle and take sixteen walking steps to right. Circle moves counterclockwise.
25-32	Take sixteen walking steps to left. Circle moves clockwise.
	II. TWO CIRCLES
1-8	Ladies form circle and take sixteen walking steps to left, circle moving clockwise. Men form circle around ladies and take sixteen walking steps to right, circle moving counterclockwise.
9-16	Each circle moves in the opposite direction, ladies counterclockwise, men clockwise.
	III. THE BASKET
1-8	Men join hands and raise over and in front of ladies to form basket as ladies join hands. Lady remains to right of partner. Take sixteen walking steps to right. Circle moves counterclockwise.

9-16 Ladies' hands remain joined. Men raise joined hands over ladies' heads, release hands, and reach under ladies' arms to rejoin hands in front of ladies and form basket again. Take sixteen walking steps to left. Circle moves clockwise.

IV. WALK

1-16 Repeat action of measures 1-16, Part I.

17-24 Men turn and walk clockwise single file in reverse line of direction while ladies continue to walk counterclockwise in line of direction.

25-32 Reverse. All turn half around and men walk counterclockwise while ladies walk clockwise. Ladies turn on the last measure to Varsouvianna position, facing line of direction.

SICILIAN TARANTELLA

The Tarantella is one dance everyone associates with Italy. There are many forms of this dance, each section having its own Tarantella.

Opening Formation: Two couples in a set, two men side by side facing two ladies side by side. Before starting dance, number the dancers Ones and Twos. The Ones are diagonally across from each other, not opposite each other.

Part I. Facing partner, clap own hands once, at the same time stepping on right foot and hopping, swinging left foot forward. Clap again and step-hop on left foot. Now take four tiny running steps in place, raising both hands overhead and snapping fingers.

The pattern given above is done three more times, or a total of four times.

Part II. Dancers run toward each other with four running steps, crouching low, snapping fingers, straightening up and raising hands as they approach partner. Return to place, lowering hands with four steps. Repeat this pattern three more times, or a total of four times. This figure should be done with arms freely waving around partner's body in a flirtatious manner, but without touching in any way.

Part III. The number Ones hook right elbows and skip around eight steps. Then the number Twos do the same.

Repeat above, starting with left elbow. Number Ones do a "do-si-do" Italian style around each other passing right shoulders. Then number Twos do the same. ("Do-si-do's"

Italian style dancers snap fingers and do the figure with twirls and gay, flirtations movements of body and arms).

The "do-si-do" is now repeated, passing left shoulders first by the Ones, then by the Twos.

Part IV. All face to the right around their own set, so that left shoulders are towards center of set, and with hands on hips skip forward CCW eight steps in a circle. About-face and do eight more skip-steps in the other direction (clockwise) in circle. Join left hands in center (left hand star) and skip around CCW eight steps. Turn about, making a right hand star and skip clockwise eight steps.

Repeat dance from beginning. The dance is done two and one-half times on this record.

Festival Folk Dances
Michael Herman's Folk Dance Orchestra
RCA Victor LPM - 1621

NEAPOLITAN TARANTELLA

There are many Tarantellas but most have the same basic step. The following Tarantella, one of many from Napoli, contains the fundamental Tarantella steps. This music may also be used for other forms of the Neapolitan Tarantella.

Formation: Couples all facing counterclockwise, with the lady standing to the left of the man. Inside hands are behind one another's backs, with free hands holding tambourines.

Part I. All step-hop forward diagonally to the right on the right foot. At the same time left foot is swung behind right foot. All step-hop-hop diagonally forward to the left on the left foot, swinging right foot back. All moving diagonally forward to the right, take 3 steps and a hop (right, left, right, hop on right).

Repeat the above sequence in other direction: Step-hop forward left; step-hop forward right, and left, right, left, hop on left.

Repeat the entire sequence.

Part II. Face partner. Do a "pas de basque" to the right and left, clapping tambourines overhead. Turn to own right--right, left, right--3/4 of the way so that you finish with right hip adjacent to partner, facing away from partner. Move sidewards to partner with a step-draw, then another step and bump hips together. Turn to own left with 3 steps - left, right, left.

Face partner again. Do a "pas de basque" to own left and right, and turn 3/4 to the left with 3 steps - left, right, left. Left hips are now adjacent to each other. Step-draw to partner, then step and bump left hips. Take a turn to own right.

Part III. Face partner. Clap own hands and, passing by the right shoulder, change places with partner by hopping on right foot 4 hops. Right hand is extended forward, left hand backwards. When reaching partner's position turn to face partner with 4 steps in place. Clap hands and return to original position with 4 step-hops on left foot, as left hand is extended forward and right hand backward. Repeat all of Part III.

Part IV. Flirtation Figure: This figure is very flexible. Man turns in place alone, snapping fingers, taking modified step-hops, improvising with his body, hands and feet in Italian style, while flirting with partner. The lady at the same time moves sidewards, clockwise around the man, clapping her tambourine, overhead, in back, to side, or just shaking it; she flirts with the man. Her step is a backward "buzz step," for she steps in back on the right foot, and to the side on the left foot.

Part V. Take position as in Opening Formation and goose-kick forward alternating feet with each step.

Part VI. Repeat the flirtation figure as in Part IV.

Part VII. Face partner. Clap own hands, run towards partner and place right arm around partner's waist. Turn partly with partner, but then remove arm and twirl solo, finishing in partner's place. Clap own hands and put left hand around partner's waist. Turn partially with partner, then detach yourself and twirl into original position.

Repeat entire dance from beginning.

GRAZIELLA MAZURKA

Performed in many countries, mazurkas are usually couple dances of the ballroom variety. This particular mazurka has a feeling of smoothness with floating quality. Some dancers flirt when they do this dance.

This dance was learned at the Mt. Horeb Christmas Festival, 1966, and the Kentucky Dance Institute Reunion, 1968, both of which the author attended.

Record: RCA Victor 25-7061

Formation: Varsovienna position
Face CCW around room
Both start with L foot

Music 3/4

MEASURES

NO INTRODUCTION IN MUSIC

		1	2	3			
1-4	A-1	STEP,	SWING,	____;	STEP,	SWING,	____;
	STEP SWINGS	L	R		R	L	
		STEP,	SWING,	____;	STEP,	SWING,	____;
		L	R		R	L	

MAN'S PART (balance fwd & back)

		1	2	3	1	2	3
5-6	A-2 WOMAN GOES AROUND MAN	STEP,	in PLACE,	in PLACE,	STEP,	in PLACE,	in PLACE;
		L	R	L	R	L	R
7-8		STEP,	in PLACE,	in PLACE;	STEP,	in PLACE,	in PLACE;
		L	R	L	R	L	R

(WOMAN'S PART: Drop R hand. Continue holding L hands. 4 forward waltzes moving CCW around man. End in original varsovianne position)

Note: From here to end of dance, do not drop either hand. Hold them loosely.

(Continued on next page)

(Both face LOD)
(L mazurkas to center of hall)

	1	2	3			
1-4	STEP,	CLOSE,	HOP:	STEP,	CLOSE,	HOP:
	L	R	R	L	R	L

(She walks in front of him to his L side)

	STEP,	STEP, in pl	STEP; in pl	POINT	_____	_____
	L	R	L	R		

B
MAZURKA
TO
CENTER

(Both face LOD)
(R mazurkas toward wall)

5-8	STEP,	CLOSE,	HOP;	STEP,	CLOSE,	HOP;
	R	L	L	R	L	L

(She walks to his R side)

	STEP,	STEP,	STEP;	POINT
	R	L	R	L

(The joined R hands swing over her head and partners face each other. Hands crossed. R hand on top)

SPECIAL PROJECTS

Any number of special projects, pursued by individuals or by groups of individuals comprising small committees, may prove invaluable media for the enrichment of the study of folk dance in the school. These special projects may be assigned definitely as extra-class requirements to supplement the regular class work and to serve as partial bases for the final awarding of marks or grades in folk dance or they may be suggested and motivated as hobbies for individuals whose imaginations are genuinely kindled to further study in this area of the folk dance program.

These special projects may take any one of the following suggested forms:

1. The collection of illustrations and data concerning folk costumes, folk festivals, folk arts, folk music, both songs and instruments for accompaniment and other background materials.
2. The collection of dolls - either purchased or made and dressed at home - in authentic folk costumes.
3. The collection of folk legends.
4. The development of a character dance or study in folk dance idiom.
5. The presentation of a folk dance not taught in class but learned from a published collection of folk dances or from an authentic folk group in the locality of specific school.

METHODS OF EVALUATION

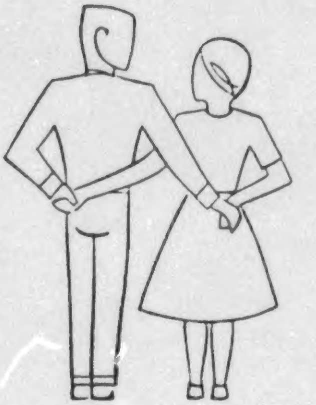
Observation Test:

1. Knowledge of dance step sequence
2. How well do they perform the various steps?
3. Rhythm
4. Enthusiasm
5. Cooperation during teaching of unit.

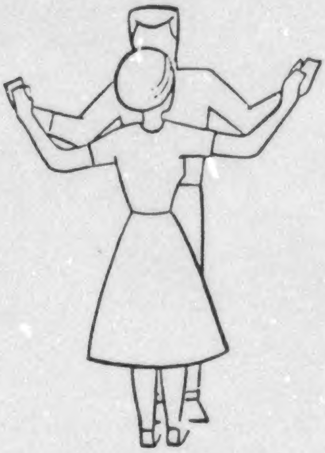
Students are graded by a numerical system - for each of the five test categories: 3 points = A; 2 points = B; 1 point = C; 0 point = Fail. All points are added and averaged, placed on a curve to determine grade for that dance.

DANCE POSITIONS'

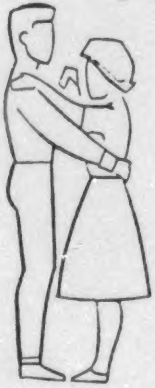
S-49



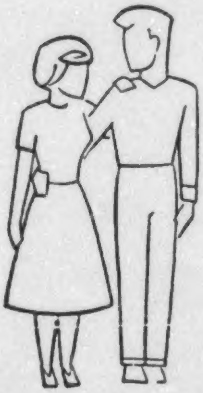
1. BACK CROSS POSITION



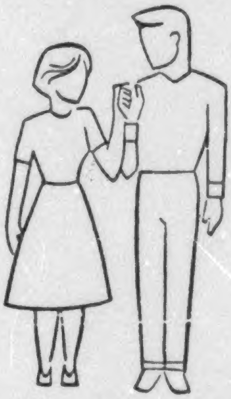
2. BUTTERFLY POSITION



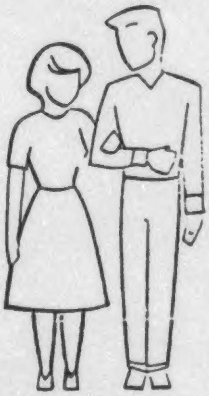
3. CLOSED POSITION



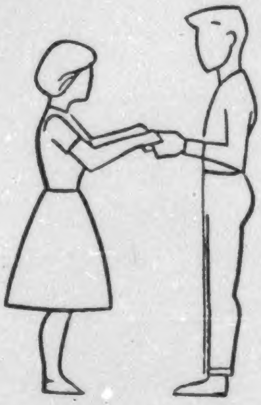
4. CONVERSATION POSITION



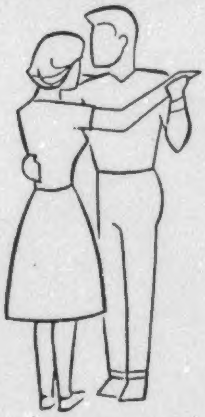
5. COUPLE POSITION



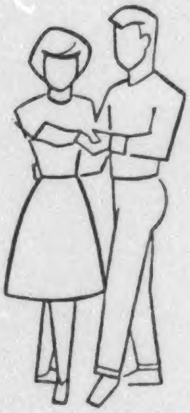
6. ESCORT POSITION



7. FACING POSITION



8. LEFT REVERSE OPEN POSITION



9. OPEN POSITION

DANCE POSITIONS

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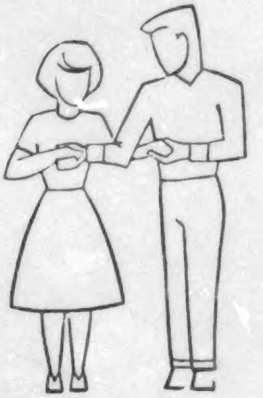
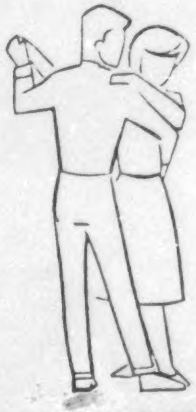
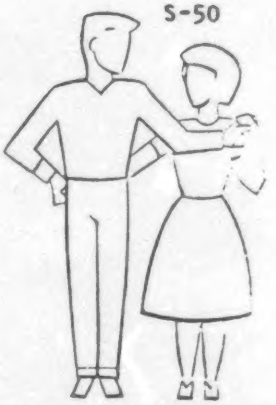


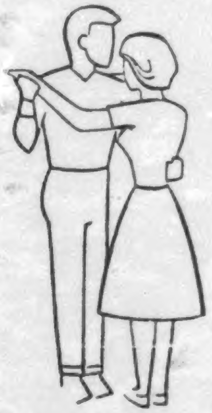
10. PROMENADE POSITION



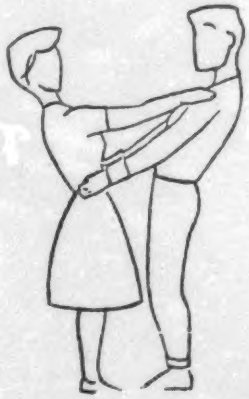
11. REVERSE OPEN POSITION



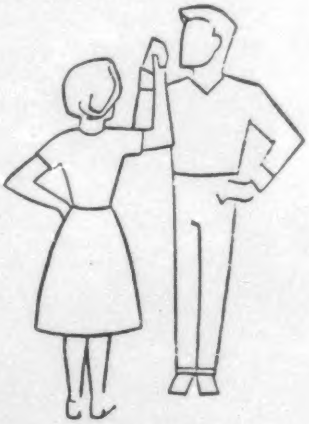
12. REVERSE VARSOUVIANNA POSITION



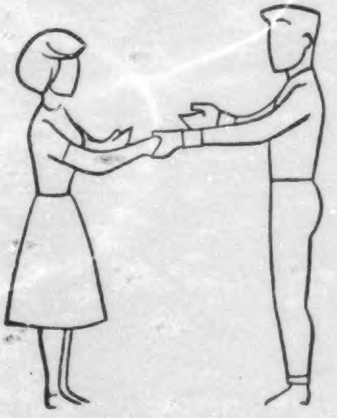
13. RIGHT REVERSE OPEN POSITION



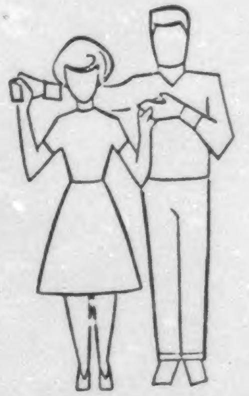
14. SHOULDER-WAIST POSITION



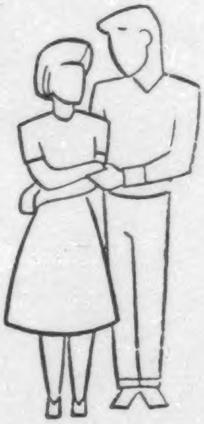
15. STAR POSITION



16. SWING OUT POSITION OR FLIRTATION POSITION



17. VARSOUVIANNA POSITION



18. WRAP POSITION

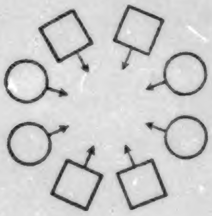
DANCE FORMATIONS

These dance formations are representative of the dances in this book. There are many other variations.

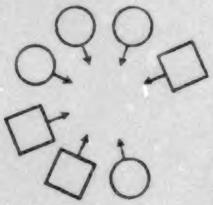
KEY: The arrow on the circle and square indicate the direction that each faces.

GIRL ○→ *BOY* □→

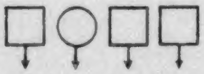
A. *No Partners*



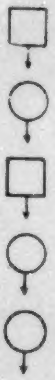
1. Single Circle.



2. Broken Circle.

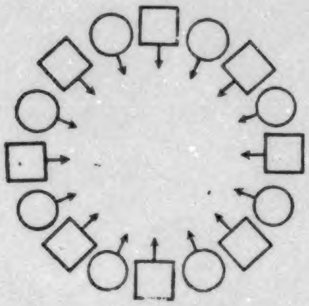


3. Line, side by side.

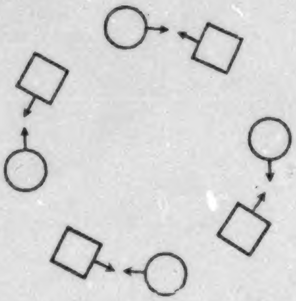


4. File, one behind each other.

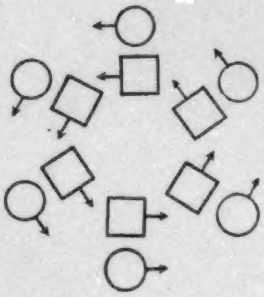
B. *Couples in a Circle*



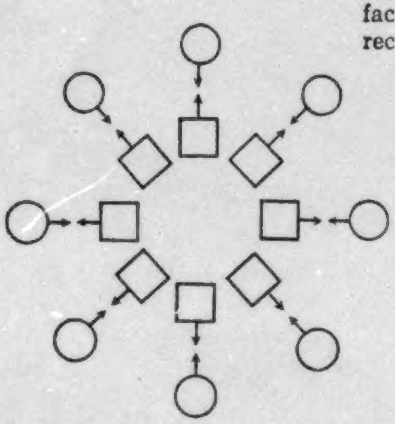
1. Single Circle, facing center.



2. Single Circle, man facing line of direction, lady facing reverse line of direction.

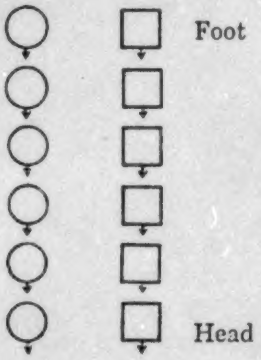


3. Double Circle, couples facing line of direction.



4. Double Circle, partners facing man's back to center.

C. *COUPLES IN A FILE – DOUBLE FILE*



Longway or Contra Set, couples facing head.

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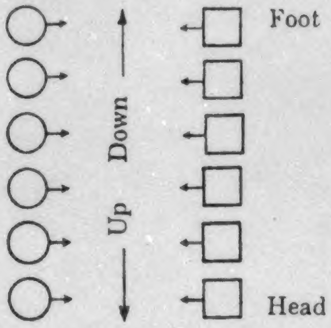
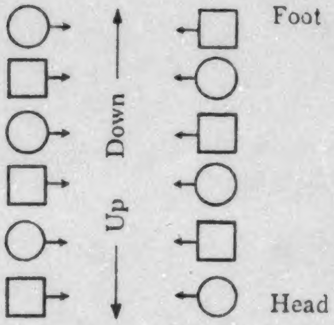
D. *COUPLES IN A LINE*

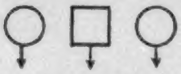


Longway or Contra Set, partners facing.

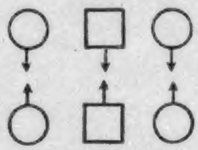


Couples 1, 3, 5 Cross Over

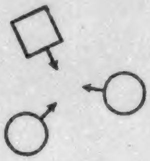
E. *THREE PEOPLE*



1. Set of Three in a line, side by side.

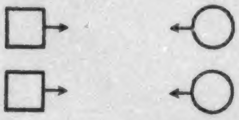


2. Set of Three, facing set of Three.

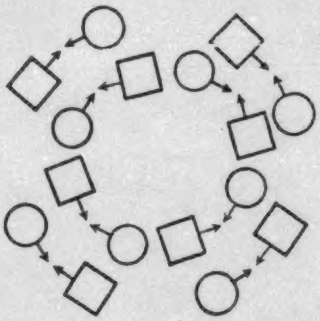


3. Single Circle, facing center.

F. *TWO COUPLES*

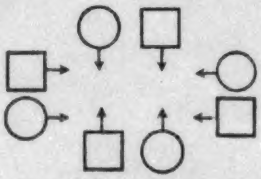


1. Sét of Two Couples, partners facing.



2. Sicilian Circle, Set of two couples, couples facing.

G. *FOUR COUPLES*



Set of Four Couples

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ENGLISH AND EUROPEAN INFLUENCES ON TRADITIONAL ARCHITECTURAL STYLES TODAY

Unit & Slide Series
Multi-Ethnic Core Curriculum

By

Thomas Gleason

INTRODUCTION

Louis Sullivan said, "Throughout this stream of human life, and thought, and activity, men have ever felt the need to build; and from the need arose the power to build. So as they thought they built; for, strange as it may seem, they could build in no other way. As they built, they made, used, and left behind them records of their thinking. What ever the character of the thinking, just so was the character of the building."

A work of architecture is first of all an instrument of living. In its most primitive form a building is an enclosure to shelter man from his physical environment. Walls and a roof enclosing a simple space--these are all that are required to provide sanctuary from the rain, the wind, the cold. But civilized man has never been content with shelter alone.

A work of architecture is not only a useful and beautiful object, it is also the product of a technique. It must be built. Like every work of art, it is a combination of various materials brought together by human hands and human skills into a cohesive structural whole. For both technical and aesthetic reasons, the architect is forced to work within certain clearly defined limits. This imposes a discipline which is productive as well as restrictive. The push and pull which results from the competing demands of form on the one hand and structure on the other is one of the fascinating aspects of architecture and unites in a state of dynamic equilibrium the seemingly hostile worlds of the abstract and the real.

OBJECTIVES

1. Students will be able to identify and classify traditional houses into one of six broad traditional categories.

2. Students will be able to list at least three identifying characteristics of each traditional house.

3. Students will gain an appreciation of traditional architecture by discussing some of the historical background of the six general categories.

Atlantic Seaboard

The first shelters of the English colonists in the new world, Plymouth and Jamestown, were lean-tos called English Wigwams. They were not like Indian tents, however, but were framed with poles and covered with woven twigs called "wattle," brush, and mud or clay. Sod huts partially buried in the ground with staked walls were also built.

The log cabin was introduced by the Swedes in Delaware. This was the type of dwelling the poorer classes had used in the mother country and was unknown to the Indians. Log construction was adapted by other colonists for use in stockades and prisons. In fact log house meant, at first, a jail. Later the log house and over hanging block house moved west with the frontier.

It should be noted that traditional American architecture has its roots in the architecture of the mother countries, particularly England. There was no Indian influence, nor was it the intention of the colonists to form a new architectural style. All they desired was to build a civilization similar to the one they had left. However, available material and the North American climate soon dictated certain modifications of the European methods.

SLIDE # 1 ARCHITECTURAL STYLES - INTRODUCTION OF SLIDES

SLIDE # 2 TRADITIONAL STYLES - DISCUSSION

A house built in the traditional style today is a copy, with certain modifications, of a kind of house built previously. There are many dwellings built in the traditional style, but the trend has been towards contemporary. Many people feel that some traditional styles overly limit freedom of layout. Also, many traditional styles are of European, not truly American, origin. However, the traditional house has stood the test of years and will always have a place in the hearts of those who put traditions before expediency.

The six general traditional areas that will be covered in this unit are 1. Tudor, 2. Dutch Colonial, 3. Cape Cod, 4. French Provincial, 5. Spanish and 6. Southern Colonial.

SLIDE # 3 TUDOR - DISCUSSION

In the latter part of the Fifteenth Century, England was torn by civil wars called the Wars of the Roses, which were waged fiercely between the followers of two great houses, each of which claimed the right to the throne. While these wars were being fought, little building was done, but they were finally ended by the coming to power of the House of Tudor. The Tudors were able to unite both parties and the country settled down. Building was resumed. During the troubles at home, many of the more prominent people on both sides had been obliged to flee temporarily to France and to spend some time there.

While in France, they acquired a knowledge of what was happening on the European continent where a new cultural period called the Renaissance was just starting. This foreign influence had some effect on the new houses built in England from the year 1500 to the time of Queen Elizabeth. This period has come to be called the Tudor Period.

A great many houses both large and of medium size have been built in accordance with the Tudor traditions, and those which have adhered closely to these traditions are easily recognized.

English houses are fashioned after the type built in England before the eighteenth century. Historical subdivisions of English architecture are Old English, Tudor, and Elizabethan. Each has its own particular characteristics, but all have common features as well and will be referred to in this unit as Tudor. The interior layout is informal and unsymmetrical due to the lack of exterior symmetry. Walls are of stone, brick, or stucco, and are sometimes half-timbered. The gable ends may be of dark-stained, hand-hewn beams. If the second floor overhangs the first, carved drops may be used at the corners. The arrangement of windows in a wall is completely random; occasionally a window may appear to be built right through a chimney. The windows are casements and are made of small, diamond panes after the prototype, a style which developed because large sheets of glass were not manufactured at the time. Roofs are steep pitched, the eaves and ridges being at various levels.

The fireplace used to have a more important function in the home than it does today, since it furnished all cooking and heating facilities. Massive chimneys were usually topped off with chimney pots.

SLIDE # 4 DUTCH COLONIAL - DISCUSSION

The term "colonial" is loosely applied to any style developed by colonizers. Colonial architecture, or to be more specific English Colonial architecture, consists of Early American before 1720 and American Colonial after 1720. American Colonial is a modification of Georgian and consists of various regional types, such as New England, Southern and Dutch.

Dutch and German settlers in New Amsterdam, New York, New Jersey, and Pennsylvania built houses with steeply double pitched roofs, called gambrel. The story goes that this type of roof was invented originally to permit the attic to be used as another floor to evade the heavier tax that was placed on two-story homes. The more authentic example of Dutch Colonial has a slightly curved projecting eave with a continuous shed dormer window. Stone construction should be used. Fireplaces used to have an important function in the home and massive chimneys were usually the rule.

SLIDE # 5 DUTCH COLONIAL - IDENTIFY AND DISCUSS

SLIDE # 6 CAPE COD - DISCUSSION

The Cape Cod section of Massachusetts has become known for its charming small homes. Although a true Cape Cod house has very definite characteristics, nearly any small house having a steeply pitched gable roof with the eave line at the top of the first story may be called Cape Cod. Actually, a true reproduction will have the following details: double hung, small paned windows with shutters, shingle or clapboard walls, a wood shingle roof, a main entrance in the center of the front elevation, and a massive center chimney. Small dormers at the front or a shed dormer at the rear adds greatly to the usability of the second floor.

SLIDE # 7 FRENCH PROVINCIAL - DISCUSSION

Adaptations of original designs from France, the French Provincial or Formal French, make use of the mansard roof. The mansard roof is a hipped roof sloping on all four sides, each side of which has two slopes. One of the slopes is lower and more nearly vertical than the other. Sometimes the more nearly horizontal slope is replaced with a flat roof. The mansard roof takes its name from the French architect, Francois Mansart.

The French influence of the mansard roof became very popular in certain parts of this country during the 1880's. It was used to particular advantage in Victorian homes during that period. Soon after that time, however, the mansard roof lost the great popularity it had once enjoyed. Other characteristics that identify the French Provincial are the massive chimneys that were often built on the outside walls on each end of the house. False window sills at the level of the first floor in the stone exterior walls with the space between these false sills and the real window sills filled in with wood paneling. Long wooden shutters for the windows extending down to the false sills were also quite common. The entrance porch and the treatment above it, together with the detail of the stone trim around the entrance doorway, the stone quoins at corners, and the round-headed dormers, are also found in the French Provincial house.

SLIDE # 8 FRENCH PROVINCIAL - IDENTIFY AND DISCUSS

SLIDE # 9 UPDATED FRENCH PROVINCIAL - IDENTIFY AND DISCUSS

SLIDE #10 SPANISH - DISCUSSION

Bordering on the Mediterranean Sea, between Europe and Africa are two countries which have contributed to American domestic architecture to a considerable extent, although not perhaps as much as the English or the French. These two countries are Italy and Spain. Because of their geographical position as neighbors on the shores of the great sea, the styles which have been developed as a result of their influence have been sometimes grouped together under the heading of the Spanish styles. Both countries enjoy warm climate and brilliant sunshine so that shelter is required against the withering heat rather than against the cold.

Both Florida and southern California were for a long time occupied by the Spaniards. Their semitropical climate is much like that of some parts of Spain, particularly that district known as Andalusia. It is therefore natural that Spanish tradition should make itself felt, and that Spanish types should be more popular than the Italian.

The characteristic features are a rather low-pitched roof covered with curved red tiles, stucco walls, often with a pattern worked into the stucco, and decorative balconies and grilles. The Spaniards found, after an experience of perhaps a thousand years, that curved tiles of thick, oven-baked clay would withstand the ravages of sun and rain and would form an insulation for the roof which keeps out the heat. They also built thick walls to accomplish the same purpose. Their houses usually were built around a court called a patio, which serves as an outdoor living room, with perhaps a fountain to temper the heat. In

Florida and California, the patio is quite common, and this, together with the deep reveals at openings to give the impression of thick walls, and the tiled roofs, wrought iron grilles and balconies, are the earmarks of the Spanish styles.

SLIDE #11 SPANISH - APARTMENT - IDENTIFY AND DISCUSS

SLIDE #12 SOUTHERN COLONIAL - DISCUSSION

About the time when the Pilgrim Fathers settled in Massachusetts, other English colonists settled in Virginia, and as they prospered and advanced beyond the log cabin stage, they developed a type of domestic architecture which differed somewhat from the New England Colonial style. While many of the smaller houses in the towns were much like the Cape Cod type described earlier, the larger houses, built on the plantation, were influenced by the warm climate which invited a considerable amount of outdoor living and made it desirable to shelter the windows from the direct rays of the hot sun.

These considerations resulted in the building on the fronts of the houses, of wide verandas with roofs supported on large columns extending up through the height of two stories. The columns are a feature which has come to be regarded as characteristic of this style. Sometimes the verandas were restricted to a smaller area at the front entrance in order to form porticos supported by two-story columns.

Even for larger houses the styling is seldom employed now in its entirety; that is to say, a present-day house that looks like one of the old plantation houses is seldom built. However, the outstanding feature of the Southern Colonial style, namely, the portico with columns two stories high, can be successfully included in the design of an up-to-date suburban or country house of moderate size.

The centrally located entrance makes it necessary for the plan to be of the standard Colonial type, with central entrance and stair hall and rooms on each side arranged to bring the windows into exact balance. The second story window over the entrance door must light one of the less important rooms which does not require much sunlight, since the portico roof immediately above it will always keep this window in the shadow.

SLIDE #13 SOUTHERN COLONIAL - PLANTATION HOUSE - IDENTIFY AND DISCUSS

SLIDE #14 SOUTHERN COLONIAL - PLANTATION HOUSE - IDENTIFY AND DISCUSS

SLIDE #15 SOUTHERN COLONIAL - PLANTATION HOUSE - IDENTIFY AND DISCUSS

SLIDE #16 SOUTHERN COLONIAL - UPDATED - IDENTIFY AND DISCUSS

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ENGLISH INFLUENCES ON TRADITIONAL FURNITURE STYLES IN AMERICA

A Unit and Slide Series

By

Winifred Gleason

ENGLISH INFLUENCES ON TRADITIONAL FURNITURE STYLES IN AMERICA

Objectives

1. Students will be able to identify traditional furniture styles and categorize them into the various periods.

2. Students will be able to list at least three identifying characteristics of each furniture period.

3. Students will gain an appreciation of the traditional styles of furniture by reading and discussing some of the historical and ethnic backgrounds of the periods.

SLIDE # 1 INTRODUCTION

Traditional furniture styles today have been influenced by various English and European ethnic groups. When the earliest settlers landed on the shores of America, they brought with them the building traditions of their homelands. Adapting to the necessities imposed by the weather and by different construction materials, they soon built modified developments of the homes and furniture they had known in England and Europe.

The Dutch had a strong influence in New York. The Germans, Swiss, and Swedish created a charming mood in the Pennsylvania area. The French produced their own style in Louisiana and in the Carolinas; and Spanish styles were developed in the humid atmospheres of Central America, which set the pattern for plantation houses and its furnishings in the Southwest and in Florida. Along the Atlantic Coast the English rapidly gained leadership, and because their homes and furniture were the most lasting, widespread factors in American tradition, this unit will concentrate on the English cultural influences.

SLIDE # 2 TUDOR-ELIZABETHAN

To better understand the influence of England on furniture styles, it is helpful to know some of the historical events of the country of England. This unit will start with the Tudor-Elizabethan period which dates the years 1509-1603. England gained control of the sea after the defeat of the Spanish Armada in 1588. Much economic development took place during Queen Elizabeth's reign because many craftsmen and weavers who fled to England turned their talents and time into making furniture.

SLIDE # 3 JACOBEAN PERIOD

The Jacobean period was during the years 1603-1688. This period covers the reigns of James I, Charles I, Cromwell, Charles II, and James II. The overthrow of Cromwell's Puritan prolectorate in 1660 and the restoration of the Stuart Monarch under Charles II brought radical changes to England as well as influencing America. Charles took as his queen Catherine of Braganza who brought from her native Portugal the richest dowry in Europe, hundreds of artisans, free trading rights to Brazil and Portuguese East Indies, and the Portuguese possessions of Tangier and Bombay. This opened the doors to the East for England. Now England took on a taste for Continental design and custom. Furniture became something more than useful. This is known as the restoration period.

James II succeeded his brother Charles II. The Glorious Revolution forced James II to flee from England. Homes built during the Jacobean period usually had large chimneys, steep roofs, low ceilings, wide board floors and small casement windows. The windows were small to save heat and also because the owner was taxed on the number and size of windows. Glass was expensive and came in small panes held together with strips of lead.

SLIDE # 4 JACOBEAN FURNITURE CHARACTERISTICS

Furniture of this period was more "squarish" or rectangular in form, bold and very massive. Moldings were in geometric forms, and carvings in scrolls, acorn leaves and geometric designs were chief embellishments.

These are some of the typical details of the Jacobean furniture used in the early colonial days:

1. Bulbous leg or melon leg: (upper left-hand corner) This was a carry-over from the Elizabethan period.

2. Baluster leg: an upright support, usually turned and topped by a rail which is also called a bannister.

3. Flemish Scroll: a reversed C or florid S scroll in the design.

4. Spiral-twist leg: This design was often used by the Portuguese and Dutch.

5. Strapwork: A flat, interlaced carved decoration on a surface; usually applied in bands.

6. Acorn drop: a finial or pendant drop resembling an acorn.

7. Wainscot chair: a chair with a panelled back, often carved, which had down-curved arms.

8. Dower Chest: Early bride's hope chest used for eating and storage. "Jewels" made of half-round spindles were applied to decorate various wood pieces.

Oak was the most popular furniture wood, however, various woods were used for their special properties. Pine was used because it was durable but soft, and easy to work; maple is close grained and was used for turned parts; ash and hickory were used for their strength.

SLIDE # 5 CHEST

Chests were the most important single item in the early colonial households. It could serve as a chair or table, trunk or luggage, or even a bed. Most importantly, it served as storage space, a vital necessity since there were no closets. This elaborate press cupboard had the characteristics of Jacobean design. Native woods, painted black to simulate ebony were used for the heavy balusters and for the split spindles which are called "jewels." Note that the drawer pulls are wood rather than metal. Hinges are plain rather than decorative. The strapwork, in the middle section, is an interlaced design of shallow carving on the surface which was typical of this period.

SLIDE # 6 BREWSTER-TYPE CHAIR

Every man was his own carpenter in the wild shores of the new world. Rounded legs of tables and stools, the supporting columns of large cupboards and the spindles of chairs were turned on a lathe. Elder Brewster is said to have had such a chair as shown here. Joinery, an art whereby several pieces of wood are fitted together utilizing a mortise and tenon all-wood construction was used. A similar type chair, called a Carver chair, was owned by the first governor of Plymouth

SLIDE # 7 WAINSCOT CHAIR

The wainscot chair had a panelled back, either plain or very simply carved and down-curving arms. The carved figures on the back of the chair were frequently used on European furniture for the nobility and high-ranking clergy. Colonial families were patriarchial; the father had much authority. As a symbol of the authority, the best and most important chair was reserved for the father. Women and children sat on stools.

SLIDE # 8 SLAT-BACK CHAIR

Colonists also made slat-back chairs which were often made from pine or ash and turned on a lathe. Rush and caned seats and backs produced a more graceful chair and chairs improved a bit in comfort. Sometimes the seats and backs were padded and upholstered with tapestry and fringe.

SLIDE # 9 PORTABLE FOLDING FURNITURE

Most early settlers were of modest means and from modest backgrounds. Their first houses were often only one or two rooms with an attic or loft above. To save space in such close quarters, they also resorted to portable or folding furniture with dual functions. Chair tables which first appeared in the middle ages were common in America.

SLIDE #10 CHAIR-TABLE

The top tips to form a chair with a big back. When used as a chair near the fire, the back would cut off drafts in the poorly heated house.

SLIDE #11 CROMWELL CHAIR

The upholstered side chair evolved from an earlier form intended for the dining table which was called a "back stool" since it was, in effect, a padded stool to which a padded back had been added. Upholstered chairs in the 17th Century were usually covered with leather or "Turkey work" which was a coarse needlework done to imitate Turkish carpets and were held in place with brass-headed nails. Other characteristics are the ball turnings on the legs and stretchers which are the horizontal support bracing the legs. They became known as Cromwell chairs because the style was introduced into England during the Commonwealth. When the turnings are spiral, then it is of Dutch origin.

SLIDE #12 TRESTLE TABLE

The earliest table known was the trestle table which was made of massive boards resting on a series of supports; a medieval form that survives today is the picnic table.

SLIDE #13 THE GATE-LEG TABLE

The gate-leg table, also a space saver, can be traced to the Tudor period. This table has a fixed center section and two hinged leaves.

SLIDE #14 SPOOL-TURNED TAVERN TABLE

Other common table styles were the butterfly table and the spool-turned tavern table.

Beds were mere frames with slats or ropes holding mattress bags of straw or feathers. Since they were often in the living room and no part of the home was warm, hangings on the beds were often used to meet the needs of warmth and privacy.

SLIDE #15 THE WILLIAM AND MARY PERIOD

When James II was forced to flee from England, his daughter, Mary Stuart and her husband, William of Orange, a Dutchman, became joint rulers. Now Dutch and Flemish craftsmen came to England to practice their skills. Meanwhile the French Protestants also fled to England to practice their right of religion because of an Edict of Nantes in 1685. Some fled to America. Both Portugal and Holland, as principal traders with the Far East, now introduced interesting furniture designs that were strange and exciting.

Home had become more luxurious; rooms were panelled and had larger windows. The wood beams were now concealed with plaster ceilings, and more elaborate furniture came into fashion.

A new lightness in scale of furniture appeared and finer materials were used. Surfaces were decorated with veneer and inlay. Upholstery and carving were used on the chairs which were made of deeply carved walnut, birch, and maple instead of oak.

Rugs were not common. Small rugs were used as table covers. Needlework was a favorite pastime.

SLIDE #16 DETAILS OF THE WILLIAM AND MARY FURNITURE

1. Cup-turned leg
2. Highboy introduced at this time to display
3. Octagonal leg
4. Trumpet leg (looks like a trumpet)
5. Spanish scroll
6. Ball and claw
7. Bun foot (a flattened ball)
8. X stretcher (support joining legs of furniture)

SLIDE #17 HIGHBOY

Queen Mary was a home-loving queen. She had a fine collection of Chinese porcelain and her cabinet makers designed cupboards to display her collection. A canopy or hood was decorated at the top. From the china cupboard developed the first highboy or chest of drawers on a table. The term lowboy became a word to describe a dressing table.

A band of molding at the top of this walnut highboy conceals a drawer. Note that both chests have brass pulls and stretchers, but not X stretchers.

SLIDE #18 WILLIAM AND MARY LOWBOY

This is a William and Mary walnut dressing table called a lowboy. Note the X stretcher, moldings to trim drawers, curved profile to the skirt, the trumpet shaped legs and the veneer used on the surface.

SLIDE #19 WILLIAM AND MARY TALL BACKED CANED CHAIR

Chairs became more comfortable and graceful--a departure from the Jacobean style. This chair was made in New York in 1690. The pierced crests on the front stretcher and on the back are Flemish design, the caning is Far Eastern; the S-scrolls on the front legs are baroque as is the rich carving on the back. Cane or rattan which grows in Tropical Asia was introduced to the western world by the Dutch and Portuguese. The vogue for caned furniture reached such heights that English textile makers around 1690 suffered a loss of trade in upholstery fabrics that they petitioned Parliament requesting the suppression of cane chair-maker's thriving business.

The decoration is "quillwork" an exacting filigree made from myriad strips of paper rolled into tiny scrolls, colored, guilded or dusted with mica. Quillwork, a 15th century craft, was revived in the 17th century as a fashionable hobby for ladies of leisure in England and the colonies, and now it is popular today.

SLIDE #20 WING BACK CHAIR

Perhaps the most important single contribution of the William and Mary period is the wing chair or easy chair as it was then called. It was constructed of a padded frame and "wings" to ward off drafts. The boldly turned stretchers are an example of earlier design. The carved Spanish feet recall the trends introduced by Charles II's queen, Catherine of Braganza. The curve outline of the front legs, an adaptation of earlier baroque scrolls, later developed into the cabriole leg. The printed fabric reflects the influence of the India chintzes that were popular during the late 17th century in the colony.

SLIDE #21 LADDER BACK CHAIR

This is a ladder back chair made of maple in the Delaware River Valley by local artisans who were refining traditional designs by arching the slats and setting them into graduated sizes. The ball and ring turnings are a carryover from earlier styles.

SLIDE #22 GATE-LEG TABLE

Large gate-leg tables became extremely popular, made out of mahogany and native woods. Tables during the William and Mary period were designed specifically for dining, a direct result of new concepts of spacious, gracious living with a room set aside for meals.

SLIDE #23 QUEEN ANNE PERIOD

When William died, Anne, Mary's younger sister, became queen. She was the last of the Stuart monarchs. This period ran from 1702-1714, and was marked by general prosperity and elaborate entertaining. Yet the tastes of Queen Anne were very simple. Furniture depended upon its curved lines and the grain of the wood for its beauty.

SLIDE #24 CHARACTERISTICS OF QUEEN ANNE FURNITURE

1. Highboy in the upper left: A Queen Anne highboy had the "S" shape in the legs. The tops had a broken arch pediment. The shell carving was often used as the design motif.

2. Continuous arms bring out the curvilinear character of the Queen Anne style.

3. A typical chair had a flow of gentle curves, plain arms, legs, and no stretcher. Carving was reduced to a minimum. The back was a solid splat curved to accommodate the contour of the human spine. Walnut was the most popular wood.

Other typical characteristics are:

4. Fiddleback with shell carving

5. Oval-base back

6. Cariole leg with club foot

7. Cabriole leg with ball and claw foot

SLIDE #25 QUEEN ANNE CHAIR

Chairs of the Queen Anne period were graceful and often armless to accommodate the ladies' full skirts. A splat down the back was introduced. The outline of the splat has been attributed to the contour of a Chinese vase. Chairs were built on a smaller scale than furniture prior to this period. Chair seats were upholstered in needlepoint or damask. Note the cabriole leg.

SLIDE #26 QUEEN ANNE TABLES

Card playing and tea drinking were favorite pastimes, so naturally a variety of tables were designed. Above is shown a folding handkerchief table named because of the triangular leaf, at the left is a marble top, at the right a drop leaf and at the bottom is a three-legged mahogany tilt-top table.

SLIDE #27 THE GEORGIAN PERIOD

With the death of Queen Anne, the Court no longer dictated furniture styles. Furniture designs began to take the name of the designer. The period from 1720-1810, marked by the reigns of George I, II and III, is referred to as the Georgian period. It became known as the golden age of furniture with mahogany as the principal wood. During this time, Chippendale published the first book on furniture design.

SLIDE #28 CHIPPENDALE

Some of the distinctive details of Chippendale designs were the "S" shaped legs which ended in the ball and claw feet and pierced splat backs and ribbon backs. Chippendale's furniture was a bit more generous in proportion than Queen Anne's. Trade with the Orient had exposed the English to Chinese designs. Chippendale created the style known as "Chinese Chippendale" characterized by straight legs and Chinese fretwork and carving as you see in these Chippendale inspired country chairs made in Colonial America. Chippendale's chairs were comfortable and the designs were exquisite. Among the preferred designs were the open work or pierced splat back, the cupid's bow top rail with upturned ends, the pagoda, the lattice-fret back, the tracery window and the ladder-back patterns.

SLIDE #29 CHIPPENDALE DINING ROOM

This reproduction of the Georgian Court dining furniture depicts Chippendale's inspired ladder back and host chairs. Note the carryover of the Queen Anne designs and the Oriental influence in the room decor.

SLIDE #30 NEOCLASSICISM

Many people in Europe and America were interested in and impressed with the discovery of artifacts in the ancient ruins of Egypt, Greece, and Rome. The Neoclassic period includes the Roman and Greek revival years and also the Federal or post-revolutionary years.

A reaction to Chippendale's ornateness prompted people to accept new classic styles. The cycle of design--simple, more ornate, to the elaborate was about to start all over again. George Hepplewhite, Thomas Sheraton, and Robert Adam were the most famous designers of this period. The American designers were Duncan Phyfe and Lambert Hitchcock.

SLIDE #31 ADAM BROTHERS

The Adam brothers, of whom Robert is the best known, catered only to the wealthy. They designed all the decoration of a house including the furniture and architecture. The Adam brothers turned to the delicate lines of Louis XVI and the antique shapes of Greek and Roman origin for much of their design inspiration. Favorite motifs were festoons, frets, honeysuckle designs, swags, wheatears, husks, urns, and rosettes. The Adam brothers were the first British architects to integrate the decoration, furnishings and architecture.

SLIDE #32 HEPPLEWHITE (? to 1786) (Birth date unknown)

Some of the details of Hepplewhite furniture are:

1. Sideboard with the serpentine front (curved front)

2. Shield back chair with wheatear design

3. Continuous arm concavely curved

4. Typical legs were straight, slender, and tapering, and were either square or round.

5. The most familiar backs were the camel back, interlacing-heart back, and the oval back pictured here. Other backs were the shield back and the wheel back.

SLIDE #33 HEPPLEWHITE CHAIRS

Hepplewhite, like Chippendale, was well known for his chair designs. The backs were rounded and he favored the shield back. Note the tapering legs of the chairs and the typical design motifs of the interlacing heart, honeysuckle, and wheatears.

SLIDE #34 HEPPLEWHITE DINING ROOM

This is a picture of a reproduction of a Hepplewhite dining room. Note the shield back chair with the tapering legs. You can see the carry-over of the Queen Anne leg on the table and the china cabinet. Hepplewhite's furniture is often criticized for its very delicate construction, but it is also known for its charm, elegance, simplicity, and excellent proportions. Mahogany was the most popular wood in his day.

SLIDE #35 SHERATON (1751-1806)

Sheraton was a versatile person. He was a preacher, teacher, artist and author. Sheraton used the same motifs as the Adam brothers: urns, lyres, festoons, medallions, decorative panels, ovals, shells, sunbursts, fans, cornucopias, swags, and reeded columns. He had a particular fascination for secret compartments and trick springs, and was the first designer to introduce concealed drawers, panels and compartments. Sheraton's pieces were more rectangular in form.

The front of his sideboard combined curved segments with straight lines.

Sheraton's chairs were delicate in line. Lattice or ornamental splats were typical designs. Chair legs were straight and tapering, often terminating in a spoon or spade foot.

Mahogany, satinwood, and painted beechwood were the most commonly used woods for Sheraton's furniture.

SLIDE #36 WINDSOR CHAIR

The Windsor Chair is an early style of wood chair with a bentwood back frame and legs pegged directly into the seat. The Windsor chair originated in England, but was given numerous American versions between 1750 and 1810. Its legs resembled those of a spinning wheel. Its arm supports were similar to spokes. Some of the variations were the arched-back, comb-back, fan-back, low-back, arrow-back, bow-back, loop-back, and rod-back.

SLIDE #37 HITCHCOCK CHAIR

Lambert Hitchcock established a small factory to mass produce "fancy" chairs in America and the result was a unique furniture design such as we see here. The Hitchcock chair is actually an adaptation of Empire designs. Our forefathers painted furniture primarily to conceal the type of wood and graining. Decoration was applied for additional interest. Stenciling and decorations used were based on motifs of the American Indians or folk art brought over by the Swiss and Germans. A single design may require ten to fifteen stencils to recapture the detail of the original motif. The Hitchcock chair is a singular example of an exclusive design which has never lost its popularity.

SLIDE #38 DUNCAN PHYFE

The Federal American Designs, from 1790 to 1840, were popular in the post-revolutionary years. The American eagle graced many clocks and mirrors. Thomas Jefferson, the first great American architect, was designing at this time after serving as an American minister in France.

Duncan Phyfe came from Scotland and was the most famous of the American designers who worked in the classical tradition. He interpreted the styles of Sheraton, the French Directoire, and the French Empire periods. Duncan Phyfe opened his cabinet-making shop in New York in 1795. He worked in mahogany, cherry, maple, and fruit woods. His favorite motifs were the lyre and the acanthus, but he also used shells, pineapples, birds, lion's heads, and eagles.

Duncan Phyfe's work was the last true hand-crafted furniture. Carving was a favorite means of decoration on table and sofa legs, metal or ormolu mounts usually enclosed the claw feet of the legs. Veneer was used in the larger wood areas. Hardware was used extensively in the form of metal tips on legs, brass eagle finials on desks and mirrors, and metal lion masks and rings as drawer pulls.

The curving lines suggest a form that will evolve later during the Victorian era that follows.

SLIDE #39 VICTORIAN ERA

Queen Victoria's long reign of 64 years brought power, wealth, and prestige to England. The Victorian period from 1837 to 1901 is frequently referred to as the hodgepodge of design. The Queen had little interest in art and was far more interested in politics and the family.

Most of the furniture was now made in factories and ornaments were glued on.

One of the most talented craftsmen of the Victorian period was John Henry Belter of New York. He worked out a technique for bending and shaping wood after which he applied elaborate carvings.

SLIDE #40 VICTORIAN CHEST

The principal woods used were rosewood, walnut, and manogany. Carved decorations took the form of roses, buds, and fruit. Wood pulls in the shape of carved fruits or pear drops replaced metal. Note the spoon shape of the mirror, the carved grape and leaf handles, and the curved lines in the design of this dresser.

SLIDE #41 VICTORIAN SOFA

Curving lines, ornate carvings, and plush upholstery are very typical of the Victorian furniture. The popular rose carving decorated chairs and love seats. Chair backs were usually spoon shaped. The legs were a slender cabriole type. Tables were circular, bulky, and supported by heavy carved legs.

In general, Victorian furniture is ornate and cumbersome. The superfluous scrollwork earned the period its most deserved nickname: the gingerbread era.

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ETHNIC SETTLEMENTS ON TOPOGRAPHIC MAPS

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The large scale topographic map can be a valuable pedagogical device or documentary source in the study of the cultural character of cities or rural areas. The qualities of the topographic map which make it an appropriate medium for cultural geography studies are fourfold.

First, the map accurately symbolizes cultural features. Maps produced by the U. S. Geological Survey in Washington, D. C., and the Surveys and Mapping Branch of Energy, Mines, and Resources, in Ottawa, Canada, are drawn with the aid of photogrammetric plotting instruments from ground-controlled aerial photographs. This mapping procedure produces very accurate topographic representation and well defined cultural features can be shown within forty feet of their true location on the ground. Standardized symbols are used to represent over 130 different cultural (man-made) features. Within any class of symbols, variations in the shape and size of the symbol are made to conform with actual scale, making possible detailed and accurate map interpretation.

The variation in the size and shape of a symbol, for example, allows interpretation of dwelling types. The U. S. Geological Survey classified the dwelling as a class 1 building which houses human activities. Class 1 buildings are depicted by a solid or crosshatch symbol. Buildings less than 40 x 40 feet are represented by a standard-sized .02 x .02 inch solid symbol. Buildings substantially larger than this dimension are shown to scale and approximate shape. It is possible, therefore, to locate large subdivision homes, apartment complexes (illustrated by a variety of X, L, and H-shaped symbols), or distinctive rural buildings such as the New England connecting barn.

Secondly, the map illustrates man's alteration of the environment and the interrelationships between cultural features and the environment. Geometric contour lines are created when man's modifications of the terrain are mapped. The processes of surface-mining, large-scale transportation-associated construction, ditching and levee construction, or land leveling for irrigation all produce symmetrical surfaces which are rarely found in nature, and their presence on the map is an indication of man-made change. The green woodland overprint not only illustrates natural vegetation geography such as vertical zonation or the effects of rain shadow, but also reflects man's influence in the block cutting of forest lands, clear-cut fire lanes, or carefully maintained shelter belts.

Thirdly, topographic maps can be used in what may be termed cartographic archaeology. Two or more maps printed in a time sequence show historic change. Population growth or decline or the development of economic activities such as mining can be traced. Recently published maps in the U.S.G.S. series include updated information in purple overprint. These maps are especially valuable in urban growth and transportation studies. Recent maps published by the TVA have a special purple overprint which illustrates changes in vegetation patterns, making possible the identification of abandoned farmland.

A fourth valuable feature that facilitates the cultural interpretation of the topographic map is the place-name. Toponymy is a valuable indication of the cultural variation recorded on maps. Place-names reflect regional character. They suggest the ethnic and racial identity of the inhabitants; their history and routes of migration. There are two general categories of names on maps: names which identify cultural features such as streets, schools, or villages; and names of natural features. Many cultural features are simply identified by generic terms: trailer park, golf course, windmill, or cemetery. Simple identification, however, is very valuable to the interpretation of the map. If these features are given a proper name such as Donovan Golf Course or Hungarian Cemetery, it then is possible to progress beyond simple identification of the feature and study the character of the people, their religion, nationality or languages, their perception of environmental features, or even their sense of humor.

It is common for the map reader to minimize the value of names in the interpretation of topographic maps, due more, perhaps, to ignorance than to oversight. Yet names often yield the only real insight into cultural difference in areas where other types of map evidence are difficult to interpret.

Ethnic Settlements on Topographic Maps

In the past decade, social scientists have become increasingly aware that the old hypothesis that America is an ethnic melting pot of foreign immigrants, manumitted Africans, and dispossessed aboriginal populations, was not viable. Long-ignored differences in race, language, religion, and national origin made themselves known in social unrest and protest. Consequently, a re-evaluation of validity of the melting pot hypothesis and a reordering of our thinking about human motivation and behavior must be undertaken.

Populations that can be defined or set off by race, religion, national origin or some combination of these categories are defined as ethnic groups. Geographers have become increasingly aware that ethnic behavior has spatial properties. The uniformity of ethnic value systems, and occupational skills can be mapped and may influence the spatial properties of other phenomena. Examples are numerous. Czechoslovaks have dominated the pearl button industry in the United States. Italians in many Northeastern cities control the terrazzo and ceramic tile unions, the result of generations of family apprenticeship that originated with skills brought from the Old Country. Other occupational associations are more subtle, and yet influence spatial patterns. Norwegians in Wisconsin and German Mennonites in Southeastern Pennsylvania produce much of the tobacco grown in their respective states unhampered by governmental regulation, and to the exclusion of neighboring ethnic groups. Ethnic groups may have a direct association or even causal relationship with spatial patterns and yet geographers are just beginning to study the spatial parameters of ethnic behavior.

The location and study of ethnic groups have been impeded by a lack of large scale data. Ethnic data assembled by the national census has been scanty, inconsistent, and in recent years, available only in terms of race, at a large scale. Field research is often required to obtain ethnic group data, and yet field research must await a reliable method for the identification of ethnic communities. One possible source of locational information on ethnic groups is the topographic map. Significantly large ethnic communities often create a distinctive cultural landscape, a mirror of their beliefs and values. And this highly visible landscape is mapped in detail on U. S. Geological Survey topographic maps.

The study of ethnic groups by way of topographic maps involves a careful study of the symbolic rhetoric of the map. By understanding map symbolization and acquiring an in-depth knowledge of ethnic history, migration, and religious and cultural character, one can develop a map interpretation logic for the study and delimitation of ethnic communities. Map interpretation logic involves inferring the presence of ethnic groups from characteristic land use and settlement patterns and place names on the map. Many ethnic groups tend to utilize land resources in ways that are reminiscent of Old Country tradition or that have been stipulated by theological edict. As a result, the race, language, religion, or national origin of a group can be identified by an index or key of land use characteristics which are examples of particular ethnic behavior. Several cases of distinctive ethnic land use and settlement form have been chosen to illustrate how they can be identified on a topographic map.

American Indian Settlement

Indian settlements in many areas of the United States have been obliterated by European colonization and settlement. Yet, in a few remote areas of the Southwest, Indians have retained, to a large degree, the same settlement patterns and methods of organizing and using land that they have used for centuries. The Pueblo Indians: Hopi, Zuni, Acoma, and the Rio Grande Pueblos, lived in small stone or clay houses. These buildings were located on river terraces or at the foot of a mesa, thereby giving the men direct access to nearby fields, and often surrounded a plaza which was the focus of religious ceremonies and pageants.

A change in this village pattern apparently occurred in the Hopi, Zuni, and Acoma pueblos when Southward-migrating Athabascan-speaking Indians (Navajo and Apache) began raiding the vulnerable pueblos for food and slaves. The threat of raiding is thought to have led to a movement of many of these small villages into larger fortified pueblos built on mesa tops or other defensive points and the creation of large "apartment" buildings which were often multi-storied, terraced structures housing 200 people or more. The change in village location and form created the distinctive pattern seen in hundreds of abandoned cliff-dwellings and at the inhabited villages on the Hopi, Zuni, and Acoma reservations (See Figure 1)

Careful study of the map of Acoma Pueblo will show that the village is located some 300 feet atop a steep-walled mesa. The site has been occupied for almost one thousand years. In that time, the houses have been built in tight apartment-type clusters, restricted by the limited amount of level land on the mesa. Compare this type of village morphology with a pueblo village of the more traditional form. (See Figure 2)

In Northern New Mexico, the Rio Grande pueblos such as San Ildefonso, were established sometime between 1100 and 1300 A.D. In the Rio Grande Valley, these villages were a long distance from the hostile Navajo activity in the Colorado River Basin and Black Mesa area of Southern Utah and Northern Arizona, and this margin of safety may have allowed them to maintain the more traditional village forms. Thus San Ildefonse is a pueblo of small houses surrounding a centrally located plaza, with direct level-land access to nearby streams and agricultural land. This type of settlement morphology can be found in many of the Rio Grande pueblos, and the map illustrates that it is quite distinct from the defensively-built pueblos to the West.

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Figure 1
Portion of U.S.G.S. 7½ minute quadrangle:
Acoma Pueblo, New Mexico, 1961

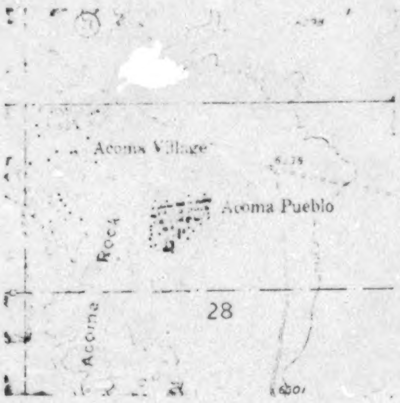
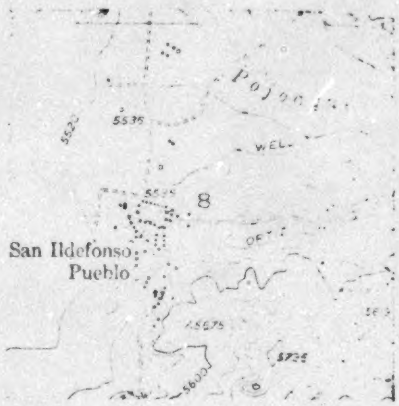

Acoma Village
Acoma Pueblo
Rock
Acoma
28

Figure 2
Portion of U.S.G.S. 7½ minute quadrangle
Espanola, New Mexico, 1953


Pojoaque
5535
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WEL
8
San Ildefonso
Pueblo
5575
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SCALE 1:24 000
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2000
3000
4000
5000
6000
7000 FEET
1 KILOMETER
CONTOUR INTERVAL 20 FEET
ROAD CLASSIFICATION
Light duty
Unimproved dirt
NEW MEXICO
QUADRANGLE LOCATION
NEW MEXICO
QUADRANGLE LOCATION

Negro Settlements

The American Negro is not thought to have generated a distinct rural settlement morphology. Negro settlement has, however, been associated with share-cropping on large plantations in the Cotton South. The pattern is one of dispersed dwellings, sans machine sheds, or other farm outbuildings, located on the sharecropped parcel of land.

A recent study by Smith has outlined a second and more distinctive Negro settlement pattern in Kentucky's Bluegrass region. Ante-bellum settlement on the rich limestone lands of the Bluegrass Basin was in the form of large estates which evolved from old Virginia land grants. Negro slaves worked for a wealthy aristocracy, producing grain crops, hemp, and purebred livestock. After the Civil War, the farms were quickly re-established and commercial agricultural production was renewed. The Negro, now a free man, no longer lived in the clustered slave quarters, but had to house himself. The large estates continued to demand experienced labor to process the hemp and grain crops, to handle the increasing number of thoroughbred horses, to maintain the grounds, and to work as domestic day help in the estate mansion. To assure the availability of this labor supply, and perhaps out of paternalistic sympathy for the Negro, many estates gave or sold small lots on a remote part of the property to Negroes. These lots were subdivided by the recipient and sold to other Negroes. The relationship of the Negroes and the farm owners was one of reciprocal advantage. The estate needed a reliable and cheap labor force, and the Negroes needed employment and a residence. Hence, dozens of small, all-Negro hamlets were established in the Bluegrass. Today, virtually all rural Negroes live in one of these hamlets, although only about thirty viable hamlets now remain.

The Negro hamlet is easily identified on the topographic map (See Figures 3 and 4). Each hamlet has a similar set of site and situational characteristics. The hamlet is located on the back side of a large estate or along a back road. The houses are clustered along driveways which run back from the road at right angles. Central place functions are minimal, usually a small general store, and most of the hamlets have a church. There are numerous white-occupied hamlets in the Bluegrass, yet these two settlement types are different enough in locational and morphological characteristics that they can be distinguished. Toponymy also identifies the Negro hamlet. Most of the hamlets were named for the initial benefactor or an early resident and the suffic "town" or "ville" was added. Therefore, a cluster of buildings on the map in the model arrangement named Dixontown, Peytontown, Jimtown, or Brentsville can readily be identified as Negro hamlets.

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Figure 3
Portion of U.S.G.S. 7½ minute quadrangle: Versailles, Kentucky, 1965

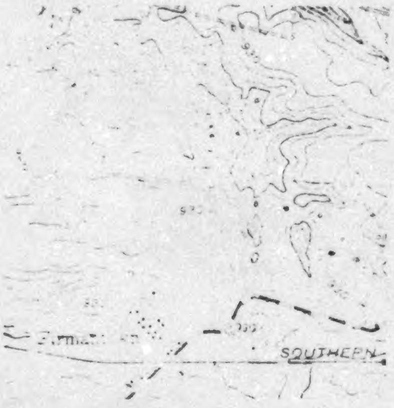
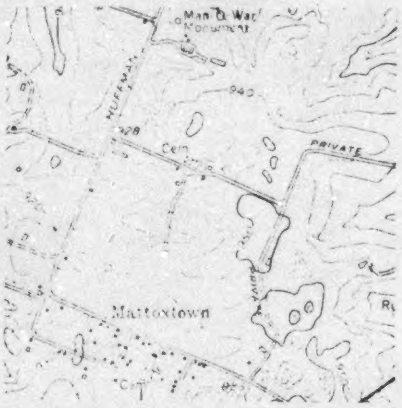
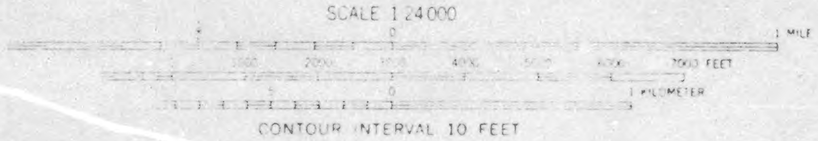


Figure 4
Portion of U.S.G.S. 7½ minute quadrangle: Centerville, Kentucky, 1954





German Religious Sect Settlement

In the Nineteenth and early Twentieth Centuries, hundreds of thousands of Germans left the hardship, religious persecution, and military draft obligations of their homeland and emigrated, many coming to the United States and Canada. In the settlements that they created they maintained the language and life ways of the Old Country for several generations. Perhaps the most distinctive and long-lived German settlements have been those established out of religious fervor. Of these, the Amish-Mennonite settlements of Lancaster County, Pennsylvania; Tuscarawas County, Ohio; Adams and Elkhart counties, Indiana; and the Eastern and Western Mennonite reserves in Southern Manitoba are the best known. Religious philosophy and Old Country traditions were imposed on the new lands and a variety of settlement forms evolved. While there may be little consistency of settlement form between the various German religious sects that would allow one to develop an identification index to locate their settlements on topographic maps, there is generally enough consistency within a sect group to enable identification of all settlements of that group. An example is the Amana Colony in Iowa County, Iowa.

Amana, or the "Community of True Inspiration," began in Southwestern Germany in 1714 as a protest against the dogmatic German Lutheran Church. The movement flourished, declined, and then under inspired leadership, experienced a revival, all during its first one hundred years. Persecution in Europe finally prompted a move to the United States. After establishing a short-lived colony in New York, the group moved to Iowa in 1855.

Seven villages were established on 25,000 acres of Iowa River bottom land. Each village was built on a low river terrace at the edge of the river bluffs. Thus there were no steep grades between villages, and each village had direct access to its surrounding fields (See Figures 5 and 6). The agricultural village is a distinct anomaly in the area. With the exception of a few German-Russian agricultural villages in Kansas, the Mennonite villages in Manitoba, and scattered Hutterite villages in the Dakotas and Prairie Provences, the agricultural village is uncommon in mid-America. The Amana village is clearly distinguishable on topographic maps and cannot be confused with the grid-patterned Mormon agricultural village of the inter-mountain west. Each Amana village has a similar plan. There is no business district. There is generally one long main street with several side residential streets. The church or meeting house is centrally located. Community barns and sheds are grouped together on the down-wind or southeast side of the village. Large woolen mills and furniture factories are also located on the south or east side of the village and are served by a long mill-race. Each Amana village can be positively identified on the topographic map and cannot be confused with the rural service center villages so common in the area.

It is possible then, by studying characteristic land use patterns and correlating those patterns with documentary source materials, to identify ethnic communities on topographic maps. Often, however, the ethnic group has not created decipherable land use patterns. In large areas of the Midwest, for example, the Land Ordinance of 1785 and the Homestead Act of 1862 required farm land to be surveyed and occupied in a prescribed manner, and little latitude was allowed for ethnic variety.

Figure 5
Portion of U.S.G.S. 7½ minute quadrangle:
Middle Amana, Iowa, 1968

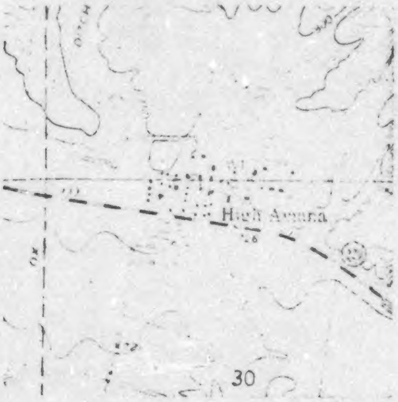
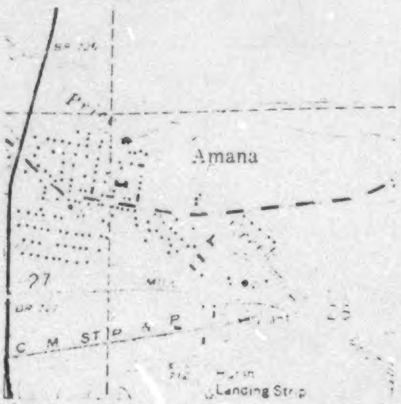
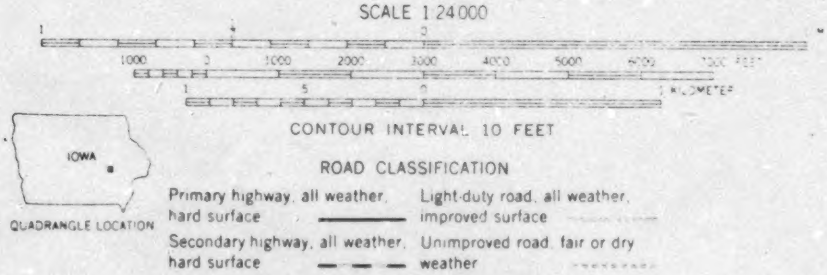

High Amana
30

Figure 6
Portion of U.S.G.S. 7½ minute quadrangle:
Amana, Iowa, 1968


Amana
27
C M ST P & P
Landing Strip


SCALE 1:24 000
1000
0
1000
2000
3000
4000
5000
6000
7000 FEET
1
.5
0
1 KILOMETER
CONTOUR INTERVAL 10 FEET
IOWA
QUADRANGLE LOCATION
ROAD CLASSIFICATION
Primary highway, all weather, hard surface
Secondary highway, all weather, hard surface
Light-duty road, all weather, improved surface
Unimproved road, fair or dry weather

In urban areas ethnic groups congregated together in the old congested quarters of the central city where it would be difficult to recreate traditional settlement patterns. As a result, many ethnic settlements are undifferentiable on topographic maps. It is at this juncture that the place-names on the map prove invaluable. By the judicious study of the place-names on a map it is often possible to identify many otherwise ambiguous rural and urban ethnic communities.

There is a high degree of reliability in the accuracy of place-names on the topographic map. Before the Geological Survey publishes a place-name, the name is field checked and names are not accepted for publication until all possibilities of error in spelling or application of the name have been eliminated. Special efforts are made to obtain names for cultural features. In rural areas all churches and schools are named, whereas on congested urban area maps, only historic, landmark, or unusually important churches are named. Church denomination is not ordinarily published as part of a name except when it is included as part of a numerical designation, as in Second Baptist Church. Cultural features of a commercial nature such as electric inter-urban railroads, oil fields and refineries, wineries, and cotton gins which describe the cultural character of an area are identified by generic name.

Negro Place Names

The names of churches, parochial schools, cemeteries, parks, clubs, etc., may be used to locate and identify ethnic communities on topographic maps. Negro Americans, for example, may attend the Abyssinian Baptist Church in Northern or border states, or the African Methodist Episcopal Church (AME), in the South. Where these place names appear on the map, one can infer that the congregation is Negro or that the church serves a Negro neighborhood. Negro Americans, like many ethnic groups that are proud of their heritage, name roads, churches, parks, and other public institutions for famous Negro Americans (See Table 1). By compiling an index of these names, one can identify Negro communities and institutions on topographic maps.

TABLE I

Negro Americans

Richard Allen
Mary McLeod Bethune
Henry Bibb
James Bond
Henry "Box" Brown
William Well Brown
Ralph Bunche
George Washington Carver
Charles Chesnutt
Samuel E. Cornish
Countee Cullen
Frederick Douglass
W. E. B. Dubois
Paul Lawrence Dunbar
Robert Brown Elliott
James Forten
Newport Gardner
Marcus Garvey
Josiah Henson
Dubose Heyward
Langston Hughes
Absloom Jones
Martin Luther King, Jr.
John R. Lynch
Daniel A. Payne
Adam Clayton Powell
Robert Purvis
A. Philip Randolph
Charles B. Ray
David Ruggles
Sojourner Truth
Herriett Tubman
Denmark Vesey
Samuel Riggold Ward
Booker T. Washington
Phillis Wheatley
Carter G. Woodson
Whitney Young, Jr.

European Ethnic Place Names

Name and nationality associations can identify many European ethnic communities on topographic maps. Immigrants on the settlement frontier bestowed their names on natural features, religious and educational institutions, roads, and even towns and counties. The Czechs, for example, used ethnic names or Old Country place names in many of their settlements. The name Prague or Praha is found in their settlements in Minnesota, Nebraska, North Dakota, Oklahoma, and Texas.

Orthography, or the correct spelling of a name, is one criteria by which ethnic names may be identified. Schwartz, for example, is German; Rosenquist is Swedish; Thibodeau is French; and O'Brian is Irish. In some cases the character of the ethnic name is common knowledge or can be found with minimal research. In many cases however names have been Anglicized at the port of embarkation or by younger generations attempting to evade the stigma of ethnic identity. Thus the German Mueller may become Miller; the Norwegian Smetback becomes Smithback; the Hungarian Gordonka becomes

Gordon; or the Czeck name Hudec may become Hudson. In the event that a place-name has been Anglicized, it may still be possible to infer ethnic identity by association with features or names which can be identified.

Proper names may also suggest the presence of religious groups. Roman Catholics tend to name their churches for saints and place-names with the prefix St., Ste., San, or Santa which connote Roman Catholic saints, and one can infer that the congregation is Catholic.

There are a few major Protestant denominations which regulate the selection of church names. There are, however, a few generalizations that can be made about Protestant church names. Most Protestant denominations avoid using the names of saints in church names because of the association with Catholicism. Nor are Protestant churches named for Biblical characters who were not saints because of the association these have with Judaism. Rather, Protestant churches will be named for New Testament events or perhaps for founders or prominent figures in their early history. Lutheran churches or institutions often include the names Luther or Augsburg; Presbyterian churches may include the names Calvin, Knox, or Hus, and Westminster or Covenant; and Methodist churches may be named for Wesley, Asbury, or Embury. The Church of God uses the same name for each church, often with a locality prefix or suffix. The Jehovah's Witnesses name each church Kingdom Hall. The Mormon Church may include the name Latter Day Saints or the word temple. Most Baptist churches include the word Baptist in the name.

Many European immigrants settled in homogeneous ethnic communities in the United States. In seeking to maintain their identities, they started newspapers in their vernacular language, observed customs and old national holidays, and they actively pursued their religions. As their communities grew in size, they planned, funded, and built their own churches. Often these churches were named for Old Country churches or religious figures. Each predominantly Catholic European country has several patron saints; that is, clergy who were early church leaders, or martyrs. Naming the new church for a favorite patron saint was an attempt to reinforce ethnic identity and maintain nostalgic ties with the Old Country. In ethnic neighborhoods, the church names are rarely changed so the name becomes an index of ethnic group location.

A few patron saints are favorites and will dominate church names within any single group. A study of 371 Slovak parishes and religious orders in the United States and Canada showed that 187 were named for saints. Fifty of these or 26.7 percent were named for identifiable Slovak patron saints. St. Cyril and Methodius were the most frequently occurring names and were found in thirty-eight of the fifty churches. In addition to churches, parochial schools, and religious orders, many ethnic fraternal organizations were named for saints revered in the Old Country. (See Figure 7)

Religious names were often Anglicized just as surnames have been. The Czeck Saint Vaclav for example, one of the patron saints of Bohemia, has many namesakes in both Europe and the United States. Through the years, however, the name has been used more in its German or Latin forms and its spelling may vary from Wenzel to Venceslas or Wenceslaus.

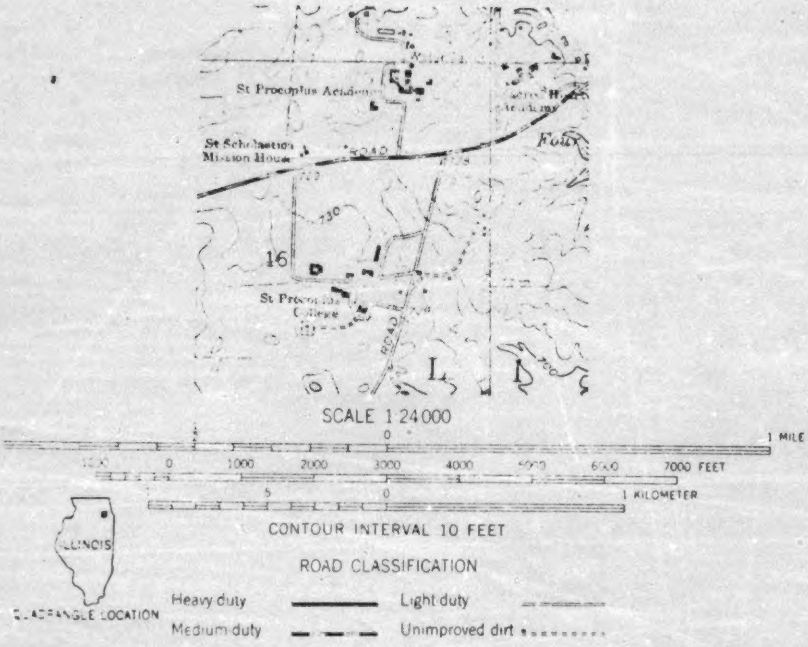

St Procopius Academy
St Scholastica Mission House
ROAD
730
16
St Procopius College
ROAD
SCALE 1:24000
0
1 MILE
1000
0
1000
2000
3000
4000
5000
6000
7000 FEET
.5
0
1 KILOMETER
ILLINOIS
QUADRANGLE LOCATION
CONTOUR INTERVAL 10 FEET
ROAD CLASSIFICATION
Heavy duty
Light duty
Medium duty
Unimproved dirt

Figure 7
Portion of U.S.G.S. 7½ minute quadrangle:
Wheaton, Illinois, 1962

Care must be taken in reading these names and considerable study may be required before a name can be clearly identified with any ethnic group.

On the topographic map, place-names give a good approximation of the race, nationality, or religion of the population. By compiling information indexes (Tables 1 and 2) for many ethnic groups, and by using those indexes to review topographic maps, one rapidly becomes aware that the map does not disguise the patterns and places that are illustrated, but that it actually gives one an incisive view of an area's cultural character. The map, with careful study and the compilation of detailed indexes, is an excellent pedagogical device for introductory cultural geography students, and a documentary source to be used in ethnic studies or as a supplement to field research. The distribution of ethnic groups and the spatial properties of ethnic behavior is an exciting research paradigm that can benefit from innovative approaches in data-gathering techniques and the topographic map can be a valuable tool in the initial stage of research.

This paper suggests several forms of classroom activity for the geography teacher. The study of ethnic groups in one's local area is perhaps the best place to begin. Since virtually every state in the U. S. and province in Canada has large ethnic populations, the location of a study group should not be difficult. Topographic maps are available from the Distribution Section, U. S. Geological Survey, at a nominal fee.

TABLE 2

Catholic Patron Saints by National Origin

Austria
St. Florian
St. Rupert

Belgium
St. Amandus
St. Gerard
St. Hubert

Brittany
St. Fragan
St. Hernan
St. Maurice
St. Noyala
St. Perreux
St. Ruadan
St. Samson

Czechoslovakia
St. Adalbert
St. Cyril
St. Methodius
St. Wenceslaus

Denmark
St. Canute

England
St. Augustine of Canterbury
St. Cuthbert
St. Edward
St. George the Great
St. Richard
St. William

Finland
St. Henry of Upsala

France
St. Bernadette
St. Bonaventure
St. Francis de Sales
St. Hilary
St. Joan of Arc
St. Regis

France (cont.)
St. Viator
St. Vincent de Pauls
St. Waldebert

Germany
St. Albert the Great
St. Bernard
St. Boniface
St. Cunegundis
St. Gertrude
St. Nicholas
St. Sturmius

Greece
St. Artemas
St. Basil
St. Eugene
St. Nestor

Hungary
St. Collert
St. Emeric
St. Gellert
St. Ladislaus
St. Margaret
St. Stephen

Ireland
St. Brendan
St. Brigid
St. Canice
St. Columbkille
St. Flannan
St. Kevin
St. Malachy
St. Otteran
St. Patrick

Italy
St. Baldwin
St. Castus
St. Francis Xavier
St. Fulk
St. Mark of Lucera

Italy (cont.)
St. Paul the Apostle
St. Phillip Neri
St. Sebastian

Mexico
The Virgin of Guadalupe

Norway
St. Halward
St. Olaf

Poland
St. Casimir
St. Hedwig
St. Hyacinth
St. Josaphat
St. Procop
St. Roch Bialystok
St. Stanislaus

Rumania
St. Nicetas

Scotland
St. Andrew
St. Constantine
St. Marnock
St. Merinus
St. Moroc

Spain
St. Bernard
St. Gracia
St. Severus

Sweden
St. Bridget
St. David
St. Helen

Switzerland
St. Gall
St. Victor

Yugoslavia
St. Sabas

Location of ethnic settlements and the study of characteristic land use patterns can be supplemented with field trips to the community and talks with the residents. Map study should also include study of the context of the ethnic community for ethnic character is best understood when compared with the character of the greater population.

Ask students to answer the following questions:

What map features suggest the presence of an ethnic community? (building clusters, street patterns, distinctive land use, place names, etc.)

What is the areal size of the ethnic community? How can population size be estimated from areal size and housing density?

What is the general situation of the community? (urban, rural, isolated)

Where is the community located in relation to other features? (industry, mine, river, coast, central business district, etc.) What role do these features play in the economy or cultural life of the community now? In the past?

What factors might have led to the location of the community at this site? (migration to employment or agricultural land, governmental regulation, prejudicial housing practices, etc.)

A field trip to the community will suggest other questions and reinforce the student's impression of ethnic character.